

HISTORIC JEDDAH, THE GATE TO MAKKAH



KINGDOM OF
SAUDI ARABIA

JANUARY 2013

SAUDI COMMISSION FOR
TOURISM AND ANTIQUITIES



NOMINATION DOCUMENT
FOR THE INSCRIPTION ON
THE WORLD HERITAGE LIST

volume 1

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PRESENTATION

Geographic presentation

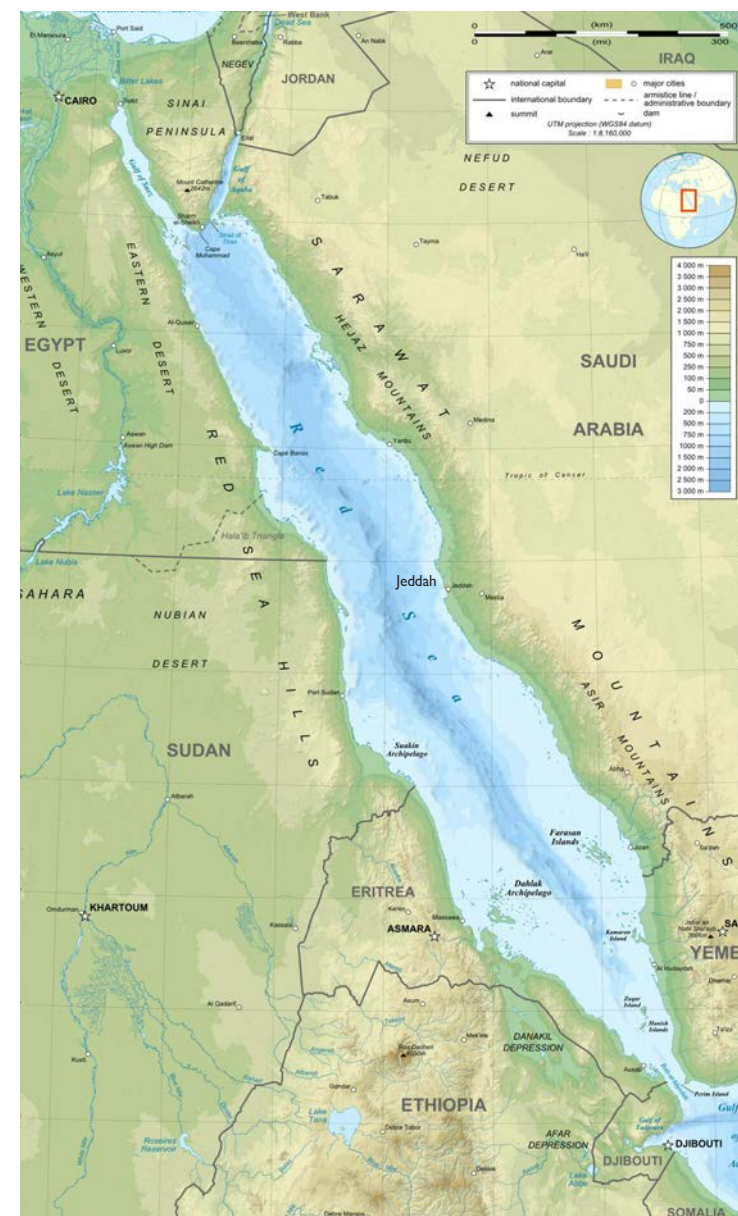
Jeddah is located on the eastern shore of the Red Sea, almost halfway between the northern and southern borders of the Kingdom of Saudi Arabia, on the 21st parallel.

A coastal plain, known as Tihama, occupies the western coastline of the Arabian Peninsula on the Red Sea. This narrow coastal strip rises rapidly to form the Hijaz mountains. The Hijaz region lies on the Red Sea in the western portion of the peninsula and contains the most important cities and centres of commerce of the Kingdom of Saudi Arabia, including Makkah, Madinah, Jeddah and Taif.

A continuous line of foothills, outliers of the great Arabian Massif, backs the Tihama coastal plain and the city of Jeddah to the eastward. The very existence of the city of Jeddah is related to the presence of a gap in this natural barrier — marking the erosional path of Wadi Ghilail — allowing easy communication between Makkah and the coast, and to another gap in the coral reefs fringing the Red Sea shore.

Surface layers in Jeddah do not contain aquifers and underground water, found regularly at a depth ranging from 1 to 3 meters, is mostly undrinkable and salty.

Fig. 16: The Red Sea, geographic map – Geoatlas, Graphi-Ogre, s.d.



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Ph.6: Bayt Noorwali, the main facade – F. Cristofoli, 2012

C^{limate}

Jeddah's notorious climate depends from its location on the Red Sea on the borderline between the Mediterranean and the monsoonal climatic regions. Jeddah has a semi-tropical coastal climate, hot and humid in summer with mild and relatively low-humidity winters.

Rainfall is erratic and characterized by sudden cloudbursts, running very rapidly off the hills east of the city for lack of any restraining vegetation. Floods in the lower parts of the city were frequent before the construction of the stormwater ditches.

Relative humidity shows average monthly maximum values ranging from 80% to 85%. This, coupled with an average monthly temperature of about 30°C, is responsible for the oppressiveness of the city's weather. In summer the maximum temperature averages approximately at 45°C.

The prevalent wind direction is North-Northwest (330-360°); occasionally, most during the winter months, southerly winds, sweeping across the Tihama plain, can give rise to sand storms that invest the city for some 20 days per annum.

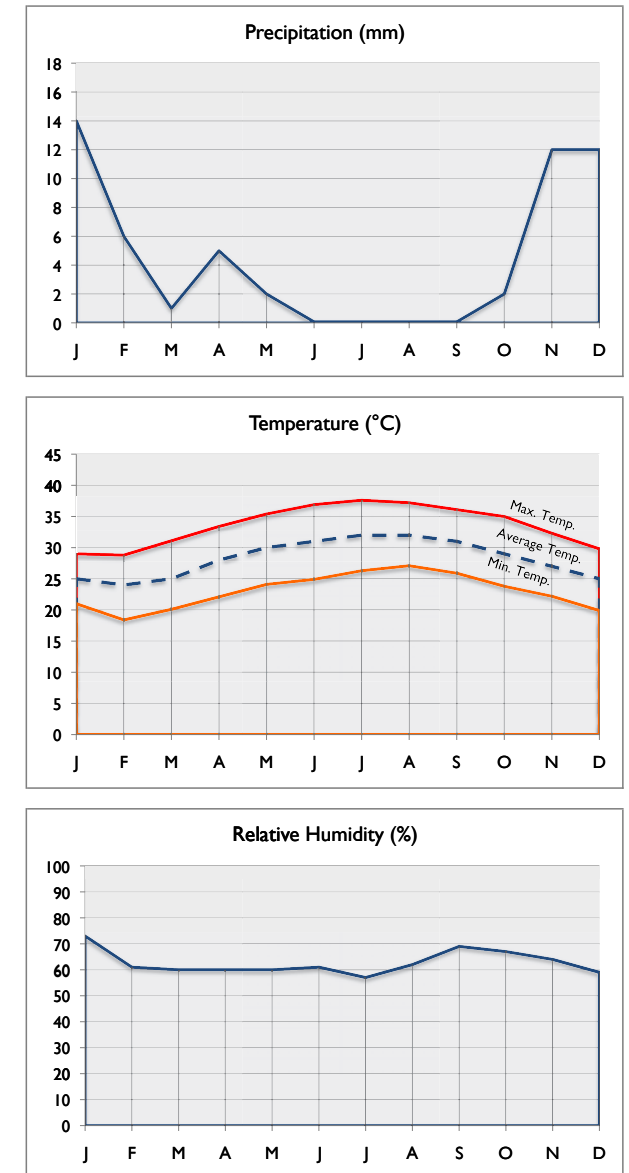


Fig. 17: Climatic Graphics – meteorologic.net and theweathernetwork.com, 2009

Greater Jeddah

Modern Jeddah is the second largest city of the Kingdom of Saudi Arabia. It counts some 3.5 millions inhabitants, and occupies an overall surface of approximately 1,000 square kilometers.

Towards the North, Jeddah has developed according to two guidelines, the seashore and the motorway to Madinah and the international airport (KAIA). The new airport, opened in 1981, has further reinforced the appeal of the northern part of the city, where modern hotels, royal palaces and upscale neighbourhoods have been built. The city stretches along the Red Sea coastline for tens of kilometres, and has a renowned corniche road, where hundreds of contemporary sculptures are exposed.

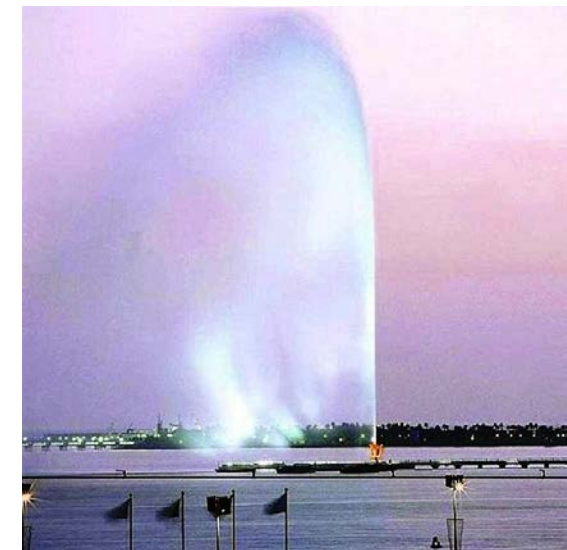
On the East, the expansion of the city was blocked by the vast area of the old airport and by a complex of rocky hills and sandy dunes, reminiscent of the Arabian inland. On the Southeast, the city developed on both sides of Makkah Road, with high income housing in the form of detached villas characterizing this area.

South of the city, the development took place in the former salt marshes areas. It is the location of the military harbour, and of the heavy industrial activities of the city (petroleum refinery, industrial estates, sewage plant, isolation hospital, etc.).

The Islamic Port lies on more than 10 kilometers of coastline on land reclaimed to the sea. The harbour occupies 10.5 square kilometers, with 58 deep-water quays. It isolates the old city from its historic relationship with the sea.

The old city, the original nucleus of the urban settlement, is still very evident even though its surrounding walls were demolished in 1947. It is now entirely surrounded by a large circular outer belt, delimited by the inner and the outer ring roads, which grew around it in the 1950s and 60s. This is mostly a residential area, where are also firmly rooted commercial activities and service industries. This complex urban sector, partially decayed and mostly inhabited by low-class foreign residents of the Kingdom, provides the larger setting of the nominated property and marks the transition between the area of the historic centre and the vast, regularly planned, modern city.

Fig. 18: Greater Jeddah – Satellite orthophotographic map, 2009



Ph. 7: Jeddah Fountain – Municipality of Jeddah, 2010

The buffer zone

The area of the proposed buffer zone is composed of a series of sectors with different urban characteristics, significance and history. Its borders mostly coincide with the administrative area depending from the “Historic Jeddah Municipality”, a branch of Jeddah Municipality, which was established in 2010 as part of the administrative re-organization of the central sector of the city supporting the World Heritage nomination process.

As shown in the map, the buffer zone perimeter includes:

1) The larger part of the old city of Jeddah once surrounded by the city walls. The original area of the old city has been affected by the rapid transformation that occurred in the Kingdom after 1947. The physical landscape of the site has drastically changed with the reclamation of large stretches of land and the construction of the Islamic Port that took place in the 1950s and 1960s. While the old city originally opened to the Sea and pilgrims’ boats used to download

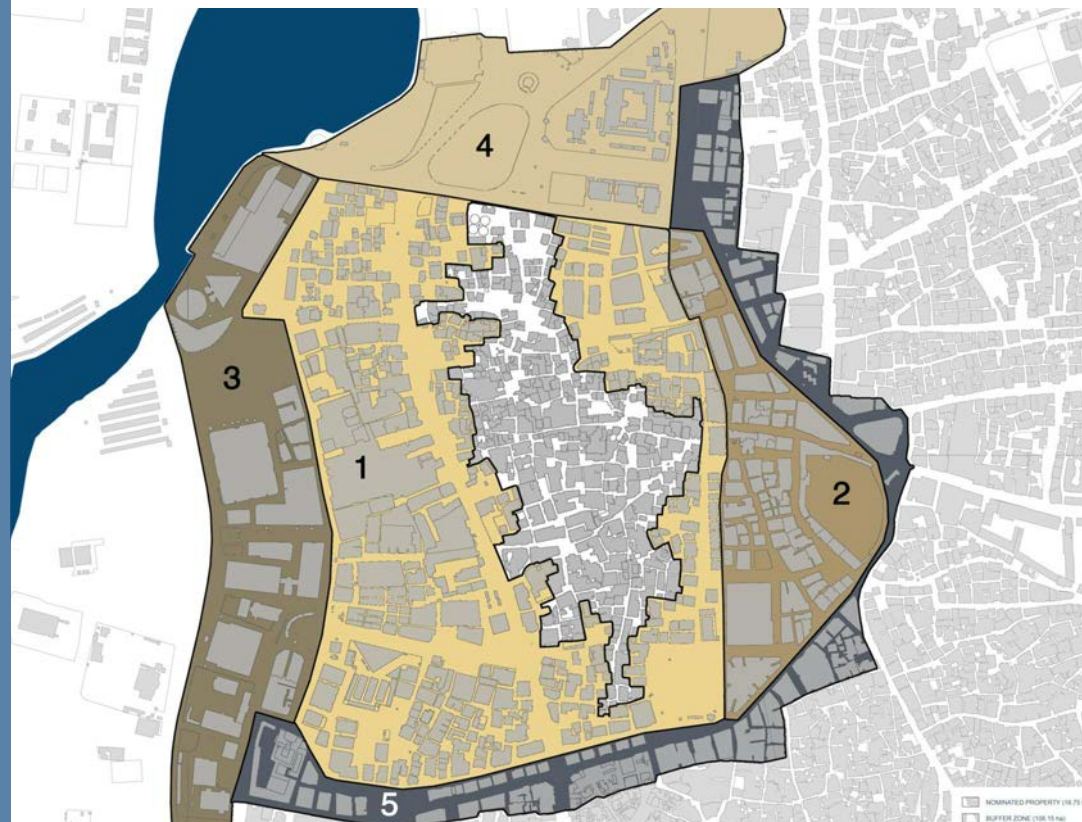


Fig. 19: descriptive map of the buffer zone – RC Heritage, 2012



Ph.8: National Commercial Bank Building – F. Cristofoli, 2012

Ph.9: Rebuilt Makkah Gate – F. Cristofoli, 2009



their passengers directly into the city, now the area has been severed from the water. A second major transformation of the area happened in the 1970s, when part of the old city was demolished to open a new large road, Dahab Street, cutting through the dense traditional urban fabric. The areas west of this axis have since been largely re-developed with high-rise structures. Though preserving clusters of historic buildings, and the traditional axis of Souk an-Nada, this part of the old city has now lost most of its original buildings, while preserving its traditional commercial role. It includes office buildings, hotels and shopping malls that date from the 1960s up to today and some high-rise buildings like the National Bank Building. The majority of the old city East of Dahab Street has been included in the nominated property (See next paragraph), with the exception of zones closer to ad-Dahab axis on the West, and the Southern and Northern “corners”, where the urban fabric was not directly connected to the main historic commercial axes, and the percentage of new constructions and extremely damaged historic buildings is too important to meet the integrity standards requested for a World Heritage property.

2) A triangular area, East of the old city, between the limit of the ancient city walls and the rebuilt Makkah Gate (that was moved some 200 meters East of its original location). This is a dense neighbourhood intimately connected with the nominated property and often perceived as being part of the old city. Small shops and a hardware souk characterize this sector, which includes the Assad Cemetery. A modern, heavy traffic, road encircles the area.

3) A large strip of reclaimed land West of the old city. The buffer zone includes the densely built up area (with high-rise buildings) comprised between King Abdulaziz Street and Al-Ha'il Street that developed over the ancient seashore. This sector is developed with high-rise buildings among whom the NCB building designed by Skidmore, Owings & Merrill and the Red Sea Hotel.

4) A vast sector North of the old city, where was located the fortress and where are now found large public compounds, an urban park, road intersections, parking lots and the historic Mother Eve Cemetery. The roads around al-Bay'ah Square, which functions like a roundabout, disrupt the original connection of the old city with the al-'Arbaeen lagoon, whose southern bank marks the limit of the buffer zone perimeter.

5) A “crown” extending the protection perimeter to the East and South, to include blocks located beyond the roads ringing the area. This “external” sector is included in the buffer zone in order to control heights and development on both sides of the “ring road”.

The urban regulations and the management mechanisms foreseen for the buffer zone, are presented in Chapter 5.

The urban setting

Beyond the perimeter of the UNESCO buffer zone, the Municipality of Jeddah has defined a larger “urban ring”,

composed of the 1950s and 1960s expansion of modern Jeddah beyond the city walls, that forms the larger setting of the nominated property.

The building regulations planned for this outer “ring” will favour the smooth transition towards the modern, rationally planned suburbs of the city. This urban sector, composed of a series of distinct quarters, is the focus of a large-scale urban upgrading programme, elaborated by the British firm *Space Syntax* for the Municipality of Jeddah.

Following an in-depth study of the urban fabric that has permitted to identify some architectural historic structures worth preservation, a sensitive plan of revitalization has

been drawn. The smaller units composing this ring present meaningful differences. From the south to the North, they include the neighbourhoods of Hindawiyeh, Sabeel, Saheifah, Amariyeh, and Baghdadiyeh.

The plan, based on a general strategy of road widening to increase accessibility to the inner areas of the neighbourhoods, foresees the preservation of its irregular “organic” street pattern, and details urban blocks, land use, height, density and infrastructure to transform this decayed urban sector (often perceived as an informal slum) into low/middle class residential areas providing all the necessary social and technical infrastructure to their residents.

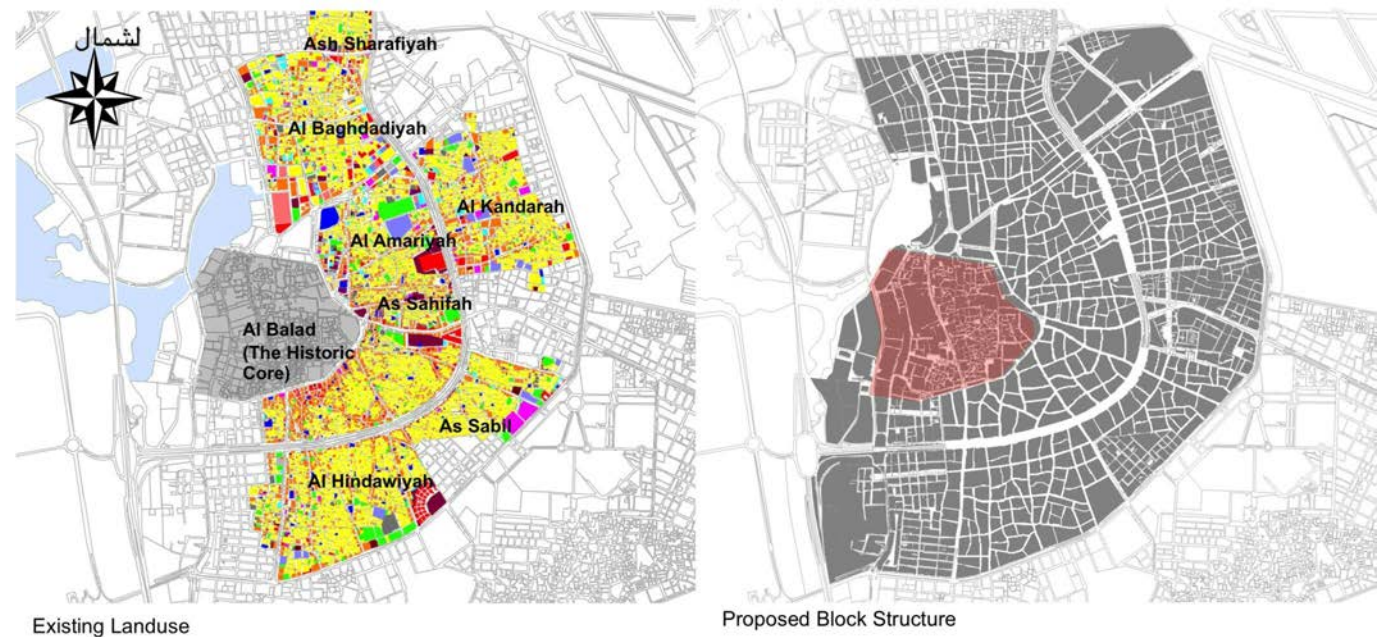


Fig.20: Analysis of historic neighbourhoods – Jeddah Municipality/Space Syntax, 2006

THE OLD CITY

Overview

The historic centre of Jeddah, within which is located the nominated property, constitutes the most outstanding traditional urban centre in Saudi Arabia and on the Red Sea. Its surviving houses underline the impressions conveyed by earlier visitors; with its fine coral houses, *ribat*-s (a sort of caravanserai) and mosques, Jeddah was a major Tihama town whose international character long predates the modern period.

The city developed for centuries within its protective walls — built in the 16th century by Hussein al-Kurdi to replace older ruined ones — which were its most conspicuous feature and used to make a lasting impression on people approaching the city from either the sea or the land. In 1940, the city wall — extensively repaired in the 19th century — was still in good conditions, rising to a height of 3-4 meters. It was built with large stones and retained some half-wrecked ancient turrets. The city wall contour was in shape of an irregular hexagon and entrance to the town was through battlement gateways, opening on each side, that were closed at dusk for the night. Two forts rose at each corner of the seafront; the north one was used as a prison. A wide roadway extended along most of the wall's inward side, separating it from the outer row of houses.

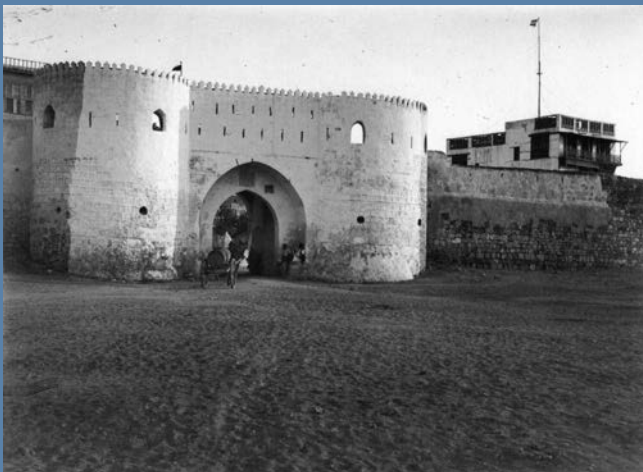
Until 1947, Jeddah was included within the city walls, a small town of less than 1 km² and some 35,000 inhabitants.

The wall was demolished in 1947. Today, the old city represents a small, though fundamental, entity within greater Jeddah, and about 1/100th of its overall population.

Within the old city, the nominated property identifies a coherent urban sector that has preserved its unity and coherence, notwithstanding the modifications that have taken place within the old city — known as *al-Balad* (the town) to the city's residents — and in its surrounding city and seascape.

Indeed, even though the ensemble of the area that used to be surrounded by the walls has largely preserved its original street network and is easily identified, by visitors and residents alike, as the “historic core” of the modern metropolis, only in the area of the nominated property can be found a coherent historic ensemble where the urban fabric, the largest majority of the buildings and the ensemble of the commercial and religious structures for the residents and the pilgrims have been preserved. This preserved nucleus is surrounded by the rest of the old city — where several inappropriate structures have altered the historic cityscape — which constitutes the first “buffer” of the nominated property.

The perimeter of the nominated property has been drawn starting from the ancient souks that used to link the seafront to Makkah Gate and still cross the old city from the West to the East. The historical West-East axes, and the more recent North-South commercial spine, structure the property: the most of remarkable buildings and monuments of historic Jeddah were located in their immediate vicinity. Starting



Ph. 10: The port in 1933 – W. Facey, 1999
Ph. 11: Madinah Gate – R. Savignac, 1917

Ph. 12: The richly decorated facade of Qabel House – R. Savignac, 1917



from the core composed of the souk axes, the nominated property perimeter has been drawn to include most of the historical buildings still standing and the best preserved parts of the traditional urban fabric, that maintain a coherent unity and a distinct urban character.

The nominated property includes a large part (more than 250) of the 350 historic buildings of the old city that were listed in the survey carried out by the British architect and planner Robert Matthew in 1981 for the Municipality of Jeddah.

Of the more than a dozen ports that have served merchants, pilgrims and navies all along the 2,300 km long Red Sea route linking Asia and Europe, Jeddah is the city that has best withstood the test of time. Jeddah's city centre still contains more than 300 multi-storey houses of coral stone and plaster adorned with teak doorways and latticework balconies that typified the architecture in ports on both sides of the Red Sea until the 19th century.

Historic Jeddah, the Gate to Makkah is characterized by a dense organic urban pattern, with compact blocks exploiting the largest part of the plots. The rich commercial bourgeoisie of the city built in the second half of the 19th century, the rich commercial bourgeoisie of the city built high buildings with large internal staircases and extremely rich and decorated façades typical of Jeddah and unique in Arab and Islamic world. While the ensemble of the old city covers an area of about 60 ha, the nominated property extends over 18 ha. Most of the structures making up its dense urban fabric are 150-200 years old. They include late 19th century

6/7 floor high “*roshan* tower houses” belonging to the rich merchants’ families, simpler but elegant three and four-storey houses, *ribat*-s and mosques and *zawiya*-s. The urban layout of the city, and the very architectural style of Jeddah's buildings however, if not the buildings themselves, are much older and probably date at least to the 16th century.

Indeed, the evolution of the city and its underground vestiges are still relatively little known, as the architectural traditions of Saudi Arabia are among the least studied in the Islamic world. Urban and historic studies focusing on the city of Jeddah do exist, but the absence of scientific archaeological researches and the exclusive reliance on historic sources somehow limit our understanding of the city's urban and architectural evolution.

On the one hand, social conservatism and the absence of significant technological innovation over many centuries, have contributed to a situation where little changes appear to have taken place in architectural design (social conservatism was reinforced by an equally conservative adherence to particular building methods using materials locally available); on the other hand, Arabian architecture has certainly not been static, and Jeddah shows Turkish, Egyptian and Syrian influences, as the coastline — opened to international trade, pilgrimage and the outer world — was exposed to a multitude of diverse influences. Notably, the 19th century tower buildings of Jeddah are a later evolution of the Red Sea traditional style showing specific and unique characteristics.

There are no intact buildings from the early Islamic period in Jeddah, though we know from historic sources that in

1229 there were already coral stone *ribat*-s and houses. The oldest construction still partially standing in the old city is ash-Shoona warehouse, located south of the Qabel Street, probably built in the 13th century and later restored in the 16th, which is not included in the nominated property.

According to oral tradition, there are some 300 water cisterns built below the current city level, now mostly filled in with garbage and detriti. A project of cleaning and restoring these cisterns could be envisaged in the next phase of the revitalization of the historic centre

Ph. 13: The dense fabric of the old city – S. Ricca, 2009



Population

Until the early 1950s, extended Saudi families and long established Yemeni, Indian and East Asia trading families inhabited the old city houses. Following Jeddah's spectacular growth prompted by increasing pilgrims and oil revenues, the local residents left their traditional abodes to move to newly built suburbs. The old city houses are now mainly (over)-occupied by a high proportion of single, male foreign workers who rent a room (or part of a room) from Saudi landlords.

Nearly half of the population is composed of foreign workers and their families, who supply the labour for the city's retail, service, and manufacturing-based economy. Many of these workers are non-Arabs from East and Southwest Asia and from Africa. The *hajj*, which brings more than 1.5 million

foreigners into the Kingdom annually, mostly through Jeddah, remains an important source of revenue for the city. The data concerning the population of the old city are based upon two kinds of sources: official statistics and more recent surveys — elaborated by the Municipality or other Saudi institutions — on the basis of indirect sources (medical records, etc.).

There is therefore neither consensus nor certainty about the actual number of residents within the old city area and even more so about the residents of the nominated property.

A comprehensive study of the old city of Jeddah, carried out in 2002 in the framework of the "King Abdulaziz Project for Regeneration & Development of Historic Jeddah", provides the most recent data concerning the population of the old city, but they concern an area that includes the entire old city plus sectors outside the ancient city wall perimeter.

According to official statistics, in 1970, the population of the old city was of 58,000 inhabitants, in 1980 it counted 46,000 and in 2002 it had further decreased to reach a total of about 35,000 people.

According to the survey done in 2002, in the framework of the King Abdulaziz Project, however, the total population of the old city is lower. The total number of legal residents of the old city is about 13,000. Most of the population is below 45 years of age.

According to the data provided by the *`umdah* (the traditional official in charge of the population of the old city),

Ph. 14: Animated street in the old city – S. Ricca, 2009

Ph. 15: Informal gather in a public square – S. Ricca, 2009



in 2011, there were some 35,000/40,000 inhabitants in the old city and likely some 7,000/8,000 people living within the nominated property limits. These data, however, are only estimate and not the result of official censuses.

Within the nominated property there are no schools (there is only one school in the old city, the Madrasa al Falah in the Sham Quarter), no police stations and no hospitals or health centres. Of the 5 pharmacies of the old city, only one lies within the property limits.

The social and economic conditions of the residents of the old city and of the nominated property are far from being satisfactory as a considerable number of the residents are "illegal aliens", that entered the country without permit or remained after the expiration of their *hajj* visa, that cannot find regular works and live of meager resources and mean jobs.

Medical visits and operations are regularly carried out by volunteers from Islamic charities, and the *`umdah* organizes

food distributions every month while three times a week hot meals are offered to the poorer residents. The *`umdah* has also started, with the support of NGOs, charities, and concerned citizens, educational activities organized within the mosques of the area attended by hundreds of boys and girls of the old city (cf. chapter 5).

Economic statistical data

From the economical and social point of view, it appears that, within the old city, 34% of the population is active (and 60% of them work within the old city), that almost 50% of the families (likely the largest majority of the foreign families) has a monthly income of less than 3,000 SR (about 600 Euros), and that 35% of the workers have salaries below 2,000 SR/month (400 Euros).

There are some 12,000 housing units within the old city (71% of the total population lives in historic or relatively old buildings). The housing stock is almost entirely connected to the water distribution and electricity networks, while more than 80% of the buildings are rented.

According to the data provided by the merchants' association in the nominated property, there are about 1,000 shops in Sham and Mazloun areas, and some 300 more in the Yemen quarter. These retail shops, mostly located on the traditional souks of the city, like the *`Alawi*, *Juma'a*, and *Bedawi*, sell all type of goods to the old city residents but also to clients coming from modern Jeddah and the rest of the Kingdom.



Ph. 16: Trader in his shop – S. Ricca, 2009

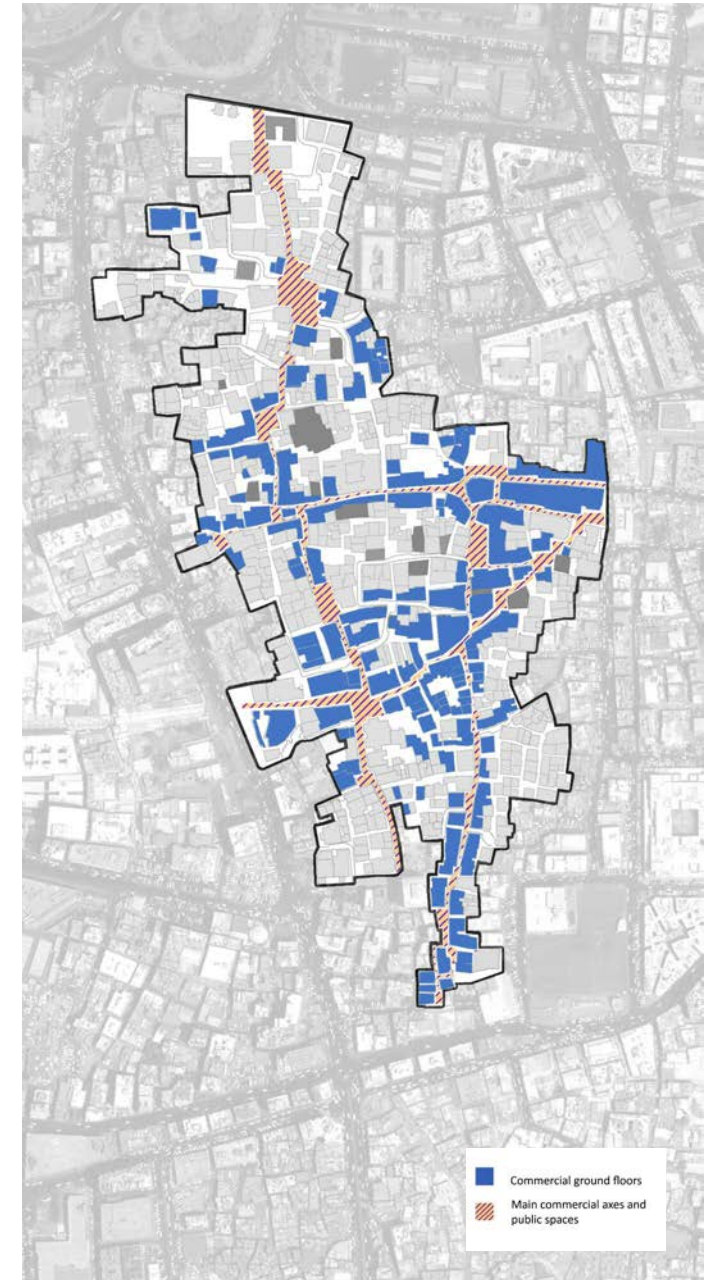
Ph. 17: Informal street sellers in the nominated property – F. Cristofoli, 2009
 Ph. 18: Food distribution at the poor widows' ribat – F. Cristofoli, 2012



Fig. 21: Commercial activities in the nominated property – RC Heritage, 2012

To the official commercial activity should be added the presence of unofficial street sellers of vegetables and fruits. Traditional restaurants providing cheap food to the shopkeepers of the souks are found everywhere in the old city and also within the nominated property; however, there are no higher-quality restaurants in the sector catering to tourists or wealthier Jeddawis. In the Sham and Mazloun areas, though just outside the nominated property, are also located 10 cheap hotels catering mainly for African pilgrims and merchants, with a total of 1,800 beds and two furnished houses for rent with a total capacity of some 120 beds. These hotels are filled in mostly during Ramadan and the *hajj* period.

The old city of Jeddah counts some 14 *ribat*-s, eleven of them are currently closed and inactive and only three are still functioning. One of these is located in the nominated property and hosts poor divorced and widowed ladies living of charity programmes.







Ph. 19: "Playground" in the old city – S. Ricca, 2009

The outcome of the widespread adoption of this building type is immediately perceived at the urban morphological level and produces a rich and articulated urban environment where public spaces acquire a value unknown elsewhere. Lacking the outer space inside the house, family and social life takes place both on the high roofs of the houses and within a set of complex and diversified urban spaces including, besides the traditional souks and mosques, also public squares where develops a rich and multiple social interaction.

The nominated property extends from Madinah Gate in the North to the southern limits of the old city. It can be roughly divided into three sub-zones with different characteristics:

- The northern part, from Madinah Gate to the West-East axis of Souk al-Juma`a, is mainly a residential area, characterised by the "*roshan* tower houses", unique both for their style and size. These houses (described in detail in the next paragraphs) are much higher than the 3/4 floor houses of the southern sector of the city. Built in the second half of the 19th century, when the city profited from the development of maritime traffic and trade made possible by the opening of the Suez Canal, they impressed the visitors for their refined façades and entrance doors. This area, organized into compact blocks entirely surrounded by public pathways, had a relatively low density and here were located the large isolated buildings, with all their four facades standing free, that once hosted international Consulates and delegations. The presence of a number of *ribat*-s, for merchants and pilgrims completed the residential

and accommodation function of this urban sector that is now progressively disintegrated.

- The central sector includes the area between the two major souks, with a high density of historic houses and the major mosque of the city, ash-Shafè'i, currently under restoration. It presents a denser urban fabric occasionally disrupted by few incongruous recent constructions.

The al-`Alawi and the Bedawi/Juma`a souks, connecting the ancient trading port to Makkah Gate, structure the old town along the East-West direction. Most of the religious and communitarian institutions (mosques, ancient middle class houses, and the commercial areas) are concentrated along and between these two main commercial axes. Though the first part of the souk, from the sea to Dahab Street has been severely affected by the modern development (and is not included in the nominated property) the remaining segment permits to appreciate both its historic urban dimension and its current relevance. A pedestrian tunnel, passing under Dahab Street, has partially preserved the functional connection between its Western and Eastern parts. Though both the Sea (to the West) and the Makkah Gate (to the East) have been removed, the souk remains the main commercial axis of the city and one of its main accesses for the visitors.

- The southern part of the nominated property, in the Yemen Quarter, develops along the end of the north-south commercial spine, whose importance has grown in the last 40 years with the opening of many shops in the ground floors of previously residential houses. It is composed of lower, simpler, traditional houses of 2/3 floors without major

“palaces”. Its smaller urban fabric, divided into fragmented properties and densely aggregated, has developed into an important commercial axis connected to the modern

commercial and residential quarters South-West of the old city, beyond the ancient city walls.

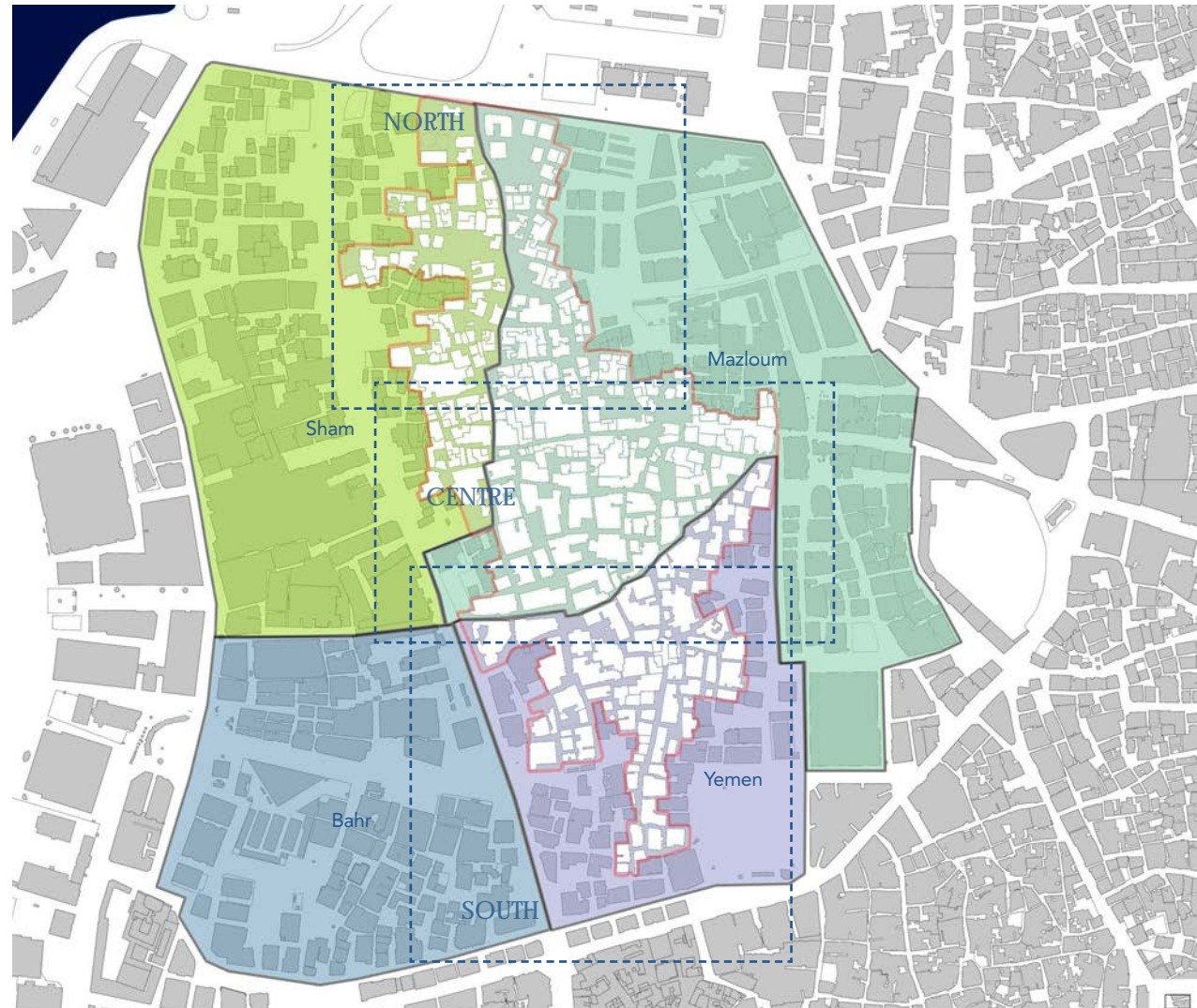


Fig.23: Old city of Jeddah: quarters and nominated property – RC Heritage, 2012

Ph.20: Souk – S. Ricca, 2009



Souks and quarters

The configuration of the souks within the old city is influenced by its location and role as the gate to Makkah. Within the dense urban pattern of the city, two major souks, oriented East-West can be distinguished originating from the seaport and leading to Makkah Gate. These two main axes form an almond like central “island” in the heart of the city and finally re-connect before reaching the limits of the city. There are also two other souk axes, oriented North-South. One, Souk an-Nada is located in the Western part of the old city and is outside the nominated property perimeter, while the other, linking Madinah Gate to the Southern postern

forms the backbones of the *Historic Jeddah, the Gate to Makkah*.

The souk was — and still is — the arena for the city’s public, social and commercial life. It is the place where people meet, conduct business deals, and discuss public affairs. As in most traditional Arab/Muslim cities, shops in the old city tend to congregate according to specialization and this pattern is still present today with specific sectors of the souk for textiles, jewellerys, moneychangers, etc.

The active social and commercial life of the souks fades away as one moves towards the quieter and narrow shaded alleys of the residential quarters (called *hara-s*). The semi-private *hara* was a natural extension of the family, which created the nucleus of social cohesion and integrity. The safety, privacy, and well being of the *hara* dwellers were the responsibility of every member of the community, not merely as a good neighbourly gesture, but rather as a religious obligation.

Within the dense residential areas, some open spaces (*baraha-s*) are found. They are usually located around local mosques (*zawiya-s*) or prominent family houses. Small local cafes (*gahwa-s*), and local shops can also be found around the *baraha-s*. The local shopkeeper, who is usually one of the residents of the neighbourhood, watches after the community and provides help and social support for the individuals and families overlooking the *baraha*.

Each *hara* also had a leader (called *`umdah*) that administers the *hara*’s affairs by public consensus. The *`umdah* provides another level of social and legal support needed for the

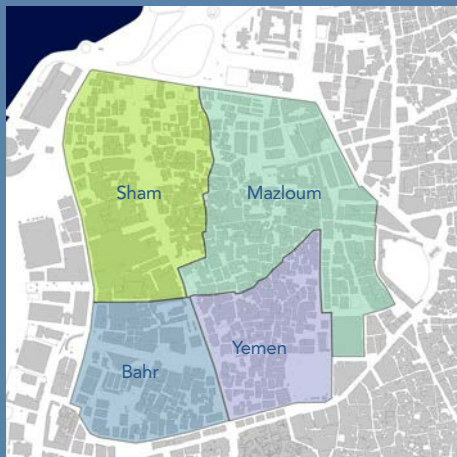


Fig.24: The four quarters of the old city – RC Heritage, 2012

Fig.25: Main souks in the city centre – CCDCo, 2009



Ph.21: Souk Al-'Alawi – C. WINCKELSEN, 1918
©Ministère de la culture, France



harmony and security of the neighbourhood. He settles disputes among residents, takes charge in aspects related to the neighbourhood safety and status, and heads delegations to other neighbourhoods and the central government. Since the 1980s there are only two *umdah*-s for the entire old city, one responsible of the Yemen and Bahr quarters, the other of the Sham and Mazloum quarters. Their duties and role are detailed in Chapter 5.

The streets of old Jeddah and of the nominated property used to be unpaved and covered with sand till the early 20th century. They were then paved to favour the growing car traffic and finally, in the framework of the 1980s

rehabilitation project, most street surfaces were re-paved in the souk area and in many residential areas, increasing the liveability and the environmental quality of the old city. In many cases, however, these repaving interventions have used inappropriate materials and building techniques, and and were not always coordinated with infrastructure interventions.

A new street pavement, made of small black stone blocks laid according to simple decorative patterns in harmony with the traditional urban fabric, has recently been done by the Municipality in most of the nominated property, replacing the more complex and fragile stone pavement dating from the 1980s.

Ph.22 & 23: Souk Al-'Alawi – École d'Avignon, 2006



Ph.24: Souk Al-'Alawi, the same street corner in 2009 – F. Cristofoli



Mosques and *ribat*-s

The major mosques are located along the souks. Within the perimeter of the nominated property are included nine mosques. Among these, two are important historic features: Masjid ash-Shafè'i and Masjid al-Mi'mar that are described in the next pages.

The Ministry of Endowment is responsible for the maintenance and the restoration of historic mosques. The King of Saudi Arabia has funded the rehabilitation of these two mosques that are currently being implemented by the Turath Foundation, and overviewed by SCTA through its "Old Mosque Restoration Programme".

Beside the mosques, within the nominated property, are found also other religious and charitable institutions and *ribat*-s as shown in the map.

One *ribat* is still active and hosts poor widow women. In the south of the property is found a popular kitchen (matbakh al-Aidaros) where were traditionally prepared free lunches for the poor residents of the old city.

The Awqaf Department also owns some buildings in the area.

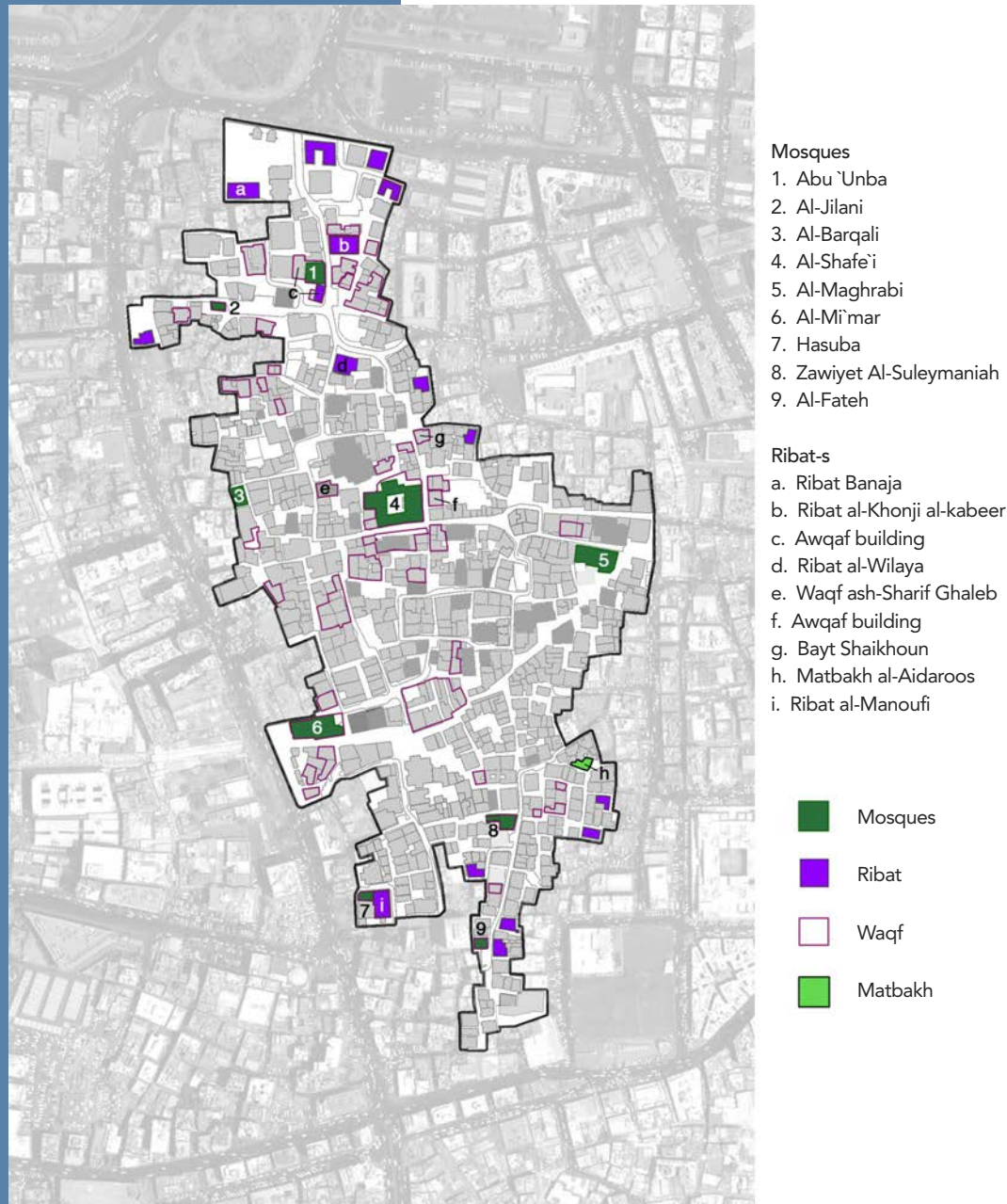
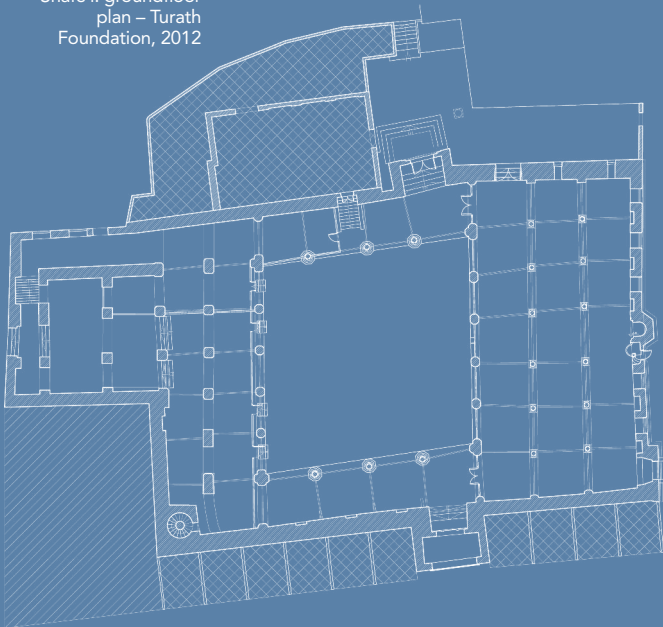


Fig.26: Nominated property: mosque and ribat-s – RC Heritage, 2012

Ph.25: Masjid ash-Shafe'i before restoration – F. Cristofoli, 2009



Fig.27: Masjid ash-Shafe'i: groundfloor plan – Turath Foundation, 2012



Masjid ash-Shafe'i is named after Imam ash-Shafe'i, the founder of one of the four Sunni schools of Islam. The mosque is the oldest and most beautiful of the old city. It is located in the heart the nominated property and rises in the Mazloum neighbourhood along one of the two main East-West commercial axes, Souk al-Juma'a, on which opens its main entrance.

According to historical sources, it was originally built by King al-Mudhaffar of Yemen in the 13th century. The mosque but was entirely rebuilt — apart from the minaret — in 1539 by an Indian merchant and possesses therefore distinctive "Indian" architectural character. It is now undergoing a comprehensive restoration implemented by an Egyptian firm for the Turath Foundation. During the restoration works, the

row of new shops that used to stand along its southern and eastern façades has been removed.

The mosque's eastern side, the largest covered praying area, is composed of three parallel galleries covered by a wooden ceiling. It has a square central courtyard surrounded by a portico whose slender wooden columns culminate with characteristic cruciform capitels with decorations of evident Indian origins.

Its short minaret is architecturally subdivided into three sections: the lower and middle parts are octagonal, while the upper one is a bulbous pinnacle. It and can be reached via a small circular staircase hidden in the thickness of the perimeter wall.

Ph.26: Masjid ash-Shafe'i: the gallery – F. Cristofoli, 2012



Fig.28: Masjid ash-Shafe'i: section – Turath Foundation, 2012

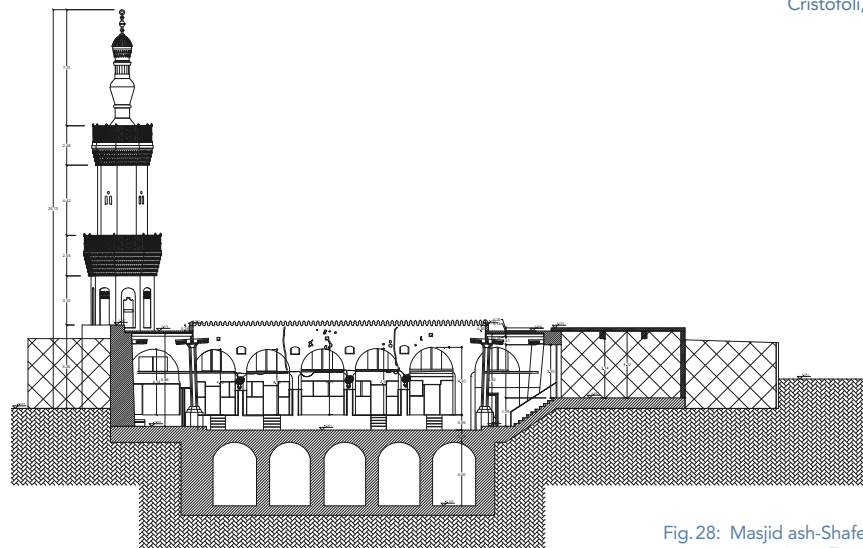


Fig.29: Masjid al-Mi'mar: section –
Turath Foundation,
2012



Masjid al-Mi'mar is also located in the old souk in Mazloun quarter, along Souk al-`Alawi. Originally situated halfway between the sea and Makkah Gate, at the very centre of the walled in old city of Jeddah, it stands in a privileged position in the vicinity of Bayt Noorwali and Bayt Naseef. Following the opening of Dahab Street, it is now easily accessible both by car and on foot.

Its construction date is unknown, but certainly precedes the year 1834, when the French traveller Tamisier described it. It has a vaulted basement divided into three naves and an upper praying hall with six square pillars. Built on a slope, at the edge of the "hill", where developed the centre of the historic city (cf. map page 39), the praying hall is reached via a flight of stairs from the souk level.



Ph.27: Masjid al-Mi'mar
from souk al-`Alawi – F.
Cristofoli, 2012

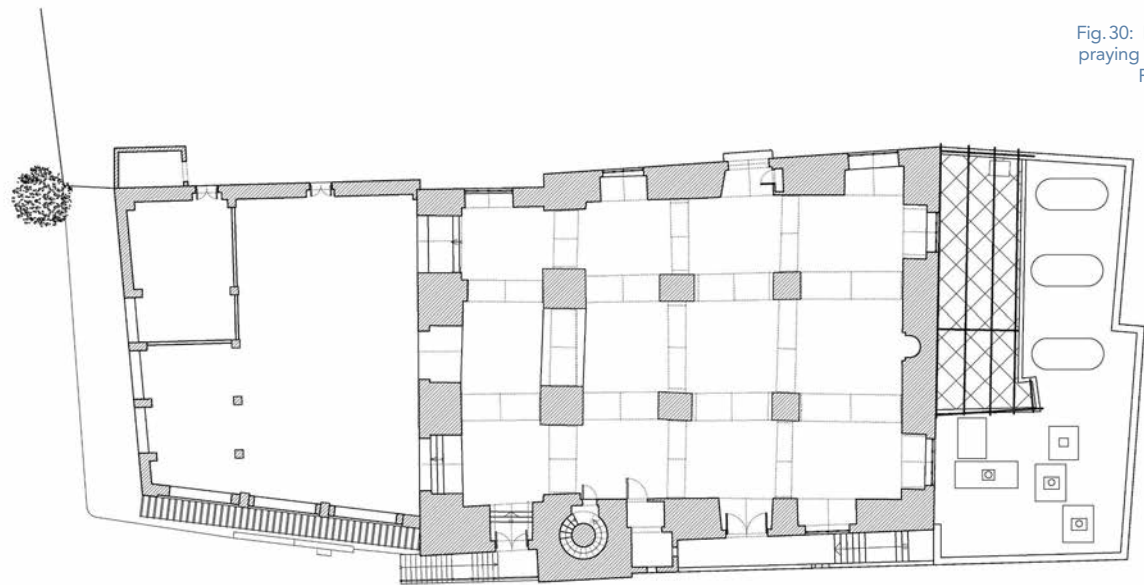


Fig.30: Masjid al-Mi'mar:
praying hall plan – Turath
Foundation, 2012



Fig. 31: Ribat al-Khonji as-Sareer: façade – RC Heritage, 2012



Ph. 28: Ribat al-Khonji al-Kabeer – F. Cristofoli, 2013

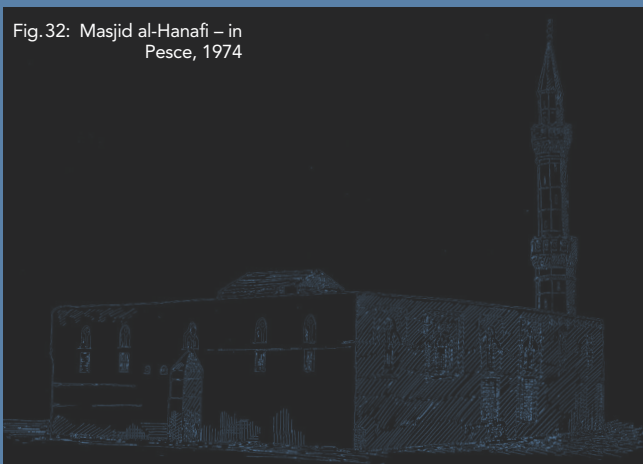


Fig. 32: Masjid al-Hanafi – in Pesce, 1974

Ribat-s

Historic *ribat*-s in Jeddah share similar characteristics setting them apart in the dense fabric of the old city: crenellated external walls, and low (one or two levels) horizontal façades strikingly different from the high tower-like private houses.

The nominated property counts a number of *ribat*-s, modern and historic, where pilgrims landing in Jeddah used to stay waiting for the caravan to Makkah. Among these, three are architecturally meaningful: Ribat al-Khonji as-Sareer, Ribat al-Khonji al-Kabeer and Ribat al-Manoufi.

The two al-khonji *ribat*-s, both located in the Mazloun quarter in the vicinity of Madinah Gate, have remarkable façades with decorated stucco work.

Khonji as-Sareer has a rectangular plan with a small square courtyard opening on the main facade and accessible through an arched gate. The building has two level on the main fade and a single floor with a walled terrace on the back.

Khonji al-Kabeer has a similar C-shaped plan, but on a somewhat larger scale. The four corners of the building are higher with two levels and a walled terrace.

SCTA will restore these two important historic buildings in the framework of the agreement with the Ministry of Endowments and Islamic Affairs (Awqaf).

Other historic mosques in the old city

Outside the nominated property, in the old city of Jeddah, are located four other important historic mosques that have mostly underwent radical restorations.

Masjid al-Hanafi is located on the western side of King Faysal Street in ash-Sham neighbourhood. It was built in 1732 as confirmed by a memorial stone. Its tall, pencil-shaped minaret characterizes it. The mosque is rectangular in plan with a prayer hall on the Eastern side. Columns, in stone plastered and whitewashed, support round arches upon which rests the roof. This mosque has been restored by the Jeddah Historic Preservation Department of the Municipality in the 1990s.

Masjid al-Basha lies in ash-Sham neighbourhood too. The Ottoman Wali of Jeddah, Bakr Basha, built it in 1735. It was famous for its tilted minaret, but the ensemble has been rebuilt in 1980 by the Islamic Waqf.

Masjid al-Akash rises on the northern side of Qabil Street. It was originally built or restored by a certain Akashah Abazah before 1834. It underwent a radical reconstruction in 1959 that erased its ancient features.

Masjid Uthman bin Affan (or Masjid al-Abanus) is a tiny mosque in Mazloun neighbourhood. It is among the oldest and was already mentioned by Ibn Jubayr in 1183. According to the Saudi historian al-Ansari, the present building might date from the 15th-16th centuries.



JEDDAH TRADITIONAL HOUSES

Introduction

Jeddah is a strategic port of the Red Sea and a gateway to the Holy City of Makkah, thus part of a wide geographic and cultural network of exchange. The Jeddah houses are also a direct result of rich multicultural encounters and influences. Many of the merchants or pilgrims who visited or settled added to its colourful mix of people and traditions. Its architecture is a distinct representation of that multiculturalism.

The multi-storey residential houses are the most distinctive feature of *Historic Jeddah, the Gate to Makkah*. In the absence of large land lots within the city walls, tall houses provided the needed space for extended families.

Generally speaking, the design of traditional domestic architecture throughout the Arabian Peninsula reflects the concern to maintain the privacy of women in their homes. Windows were generally sited above street level, roof terraces created secluded areas and were subdivided by high balustrades to provide privacy for the women, while entertainment of male guests took place in reception rooms isolated from the areas of the building used by women, so that guests could be received without infringing on the female members of the family. These principles are reflected as well in Jeddah traditional houses.

Constructive techniques in Jeddah did not vary considerably throughout the Ottoman period. Houses of Jeddah and other Hijazi cities are often termed “Ottoman”, yet they might predate the Ottoman period and they belong to the Red Sea cultural area.

Most of the main houses that survive in Jeddah today share common spatial and formal characteristics. Thus they are easily grouped into a single building type that can be called the *roshan* tower type. This type emerged in Jeddah during the second half of the 19th century. There is no archaeological or textual evidence that indicates its presence before that. Its emergence is therefore tied to the economic boom that followed the opening of the Suez Canal in 1869. Jeddah’s position increased dramatically to serve as a port connecting East and West. It became a thriving centre of mercantile activity. The wealthy merchants of Jeddah built higher and more elaborately decorated houses reflecting their new position and wealth. The flourishing trade also allowed for the importation of hardwood, primarily from Asia, thus increasing the quality and quantity of wood used in construction and façade treatments.

Ph.29: Jamjoum house – F. Cristofoli, 2009

Architectural characters

The Jeddah house has to be understood as an urban unit active in the making of the city. It needs to be studied as typo-morphological response to climate, material and socio-spatial practices. The tall *roshan* house of Jeddah was in fact the basic and primary urban unit of the old city of Jeddah. It played a critical role in shaping the urban fabric which was composed of tightly-knit neighbourhoods integrating residential and commercial functions and organized around the main market and the social identity of the city. Through its programmatic, climatic, spatial and visual characteristics, it contributed to the shaping of the urban morphology, land use patterns and the overall character of Jeddah.

The house itself was a mixed use building that housed residential and commercial activities. It combined domestic private spaces with commercial semi private spaces on the street level. The commercial spaces accommodated office, warehouse and at times hotel functions as room were rented out during the *hajj* season. This endowed the houses with an urban character and an openness of the ground floor to the urban public domain.

The house was also operative in the climatic considerations that were critical in shaping the urban fabric and the morphology of the old city. The street network corresponds to the prevailing breezes, north and northwest. Local airflow in alleyways is stimulated by the alternation of light and shade, warm and cool surfaces, and hot and cool spaces. The houses, in the majority, were detached or semi-detached

units. This generates more streets and increases air flow and cross ventilation in this hot and humid zone. Their proximity and their height were also factors in the shading and keeping the streets protected from sunrays and heat. More, tall houses work as “wind catchers” letting in the needed sea breeze, while at the same time allowing continuous vertical air circulation inside the house. Air circulation is favoured by the natural upward movement of hot air through stairwells and shafts pulling air through the windows, which in turn cools the rooms.

The extroverted *roshan* facades that lined up the streets generated a visual play with variations on the theme of carved ornate wooden lattice work. Collectively, they created a rich and distinct visual character for the city. Their openness and projected bay windows animated the dialogue between the interior of the houses and the urban spaces beyond.

The typology and the spatial planning of the Jeddah houses were guided by a response to socio-spatial practices, local climate and building technique but were also influenced by foreign formal and stylistic traditions. The houses are without a courtyard. They are vertically zoned, organized around a core circulation and extroverted in planning and urban in character. Their facades are well composed and articulated with fenestrations adorned with carved wooden frames and screens.

The *roshan*, or wooden bay window, is one of the most distinctive and characteristic features of the Jeddah house. Though the wooden bay window is a common feature of

Ph.30: Roshan tower houses –
S. Ricca, 2009



Ph.31: Bayt Naseef: structure with tiered teak beams
– F. Cristofoli, 2009
Ph.32: The effect of poorly laid foundations and
unstable soil – F. Cristofoli, 2009



houses throughout the Middle East, especially found in Cairo and in Istanbul, the *roshan* in Jeddah is distinct. It is elaborated and linked from one floor to the other forming a second projected façade. The bay windows are relatively larger and vary in their carving technique and decorative programme with a mix of influences from India and Asia. The *roshan* is also found on the ground floor, which is unique to Jeddah. Their variations reflect Jeddah diverse population and multicultural influences through visiting artisans and craftsmen. There are variations on the design of the *roshan* both in size, quality and decoration depending on the wealth and taste of the owner.

Roshan-s are constructed of louvered panels and exist either as single *roshan* or as stacked vertically or as linked horizontally. In some magnificent examples they extend both ways to cover the whole facade. They have a seating area that extends the living space outwards to offer views and to invite the breeze. Its average size accommodates a person standing in height and sleeping in length. They are about 60 cm in depth and commonly accommodate various social practices such as watching the street, having tea, smoking *shisha* (water pipe) or sleeping.

Climate responsiveness was a guiding principle in the design of the Jeddah house. Their detachment or semi detachment allows for smaller urban blocks, multiple streets, thus greater air flow. They also reach high to catch the sea breeze. The stair or light well at the core of the house is open to the sky to serve as a ventilation shaft pushing the hot air out and increasing the airflow inside the house.

Roshan windows play an important role in allowing for cross ventilation. Besides their role in offering privacy, views and ornament, they were critical for cross ventilation and water cooling.

Water clay pots were placed in the *roshan* and cooled by the shade and flow of air.

A significant architectural response to climate is *al-mabit*, which is built normally of panelled wood with louvers and a light roof thus cool for summer nights sleeping. Al-Lyaly describes it as “Al-mabit on the uppermost floor is like an air pavilion. The louvered timber walls surrounding it on two or sometimes three sides allow the air to circulate freely in the space and at body level thus enhancing the comfort of the occupants. The high perforated parapet walls surrounding the edges of the *kharjat* (terraces) facilitate the flow of the cool evening breezes throughout the *kharjat* and the adjacent interior space.” (Al-Lyaly, 1990; p. 98)

Constructive elements

Jeddah’s style of architecture was similar to that of other Red Sea coastal cities, and, to some extent, to Makkah, at-Taif and Madinah. The style was naturally dictated by the characteristics of local building materials and by the demands of the climate.

Coral stone was quarried from the immediate vicinity of the old city and was known as “mangabi” stone. Traces of the ancient quarries can still be seen north of the old city.

Mangabi stone is a local coquina (seashell) limestone, a stone relatively easy to cut and work especially if “freshly”



Ph.33: Coral stone in masonry with dark brown clay mortar – F. Cristofoli, 2009

Ph.34: Coral stone – F. Cristofoli, 2009

Ph.35: Apparent mangabi stone wall – J-C. Bessac, 2006

Ph.36: Mangabi stoneblock surface (detail) – J-C. Bessac, 2006:

Ph.37: Bayt Naseef: whitewashed interior walls – F. Cristofoli, 2009



excavated, as it tends to harden when exposed to the air. It is a porous stone with good insulation properties and relatively light (average 1.5 t/m³). To resist the aggressive salty air of the Red Sea coast, mangabi stone walls need to be coated by a layer of plaster as it was traditionally the case in old Jeddah.

Coral blocks were also used. Coral has technical characteristics similar to the Mangabi stone (as far as insulation and resistance area concerned), but it is lighter. More expensive to extract, it was not used as standard masonry material, though coral blocks are often found mixed with limestone masonry. Dark-brown clay, dug from the shallow bottom of al-Manqabah lagoon, mixed with lime (as shown by the laboratory tests carried out in the in ash-shafè'i mosque), served as mortar for binding the stone blocks. The structures were reinforced with tiered teak beams horizontally embedded in the walls and tied to the crossbeams making up the floors. Houses were fragile and tended to disintegrate — also on account of poorly laid foundations and unstable soil — collapsing in mounds of rubble that formed a common component of the urban landscape.

The floors and roofs were constructed with wooding boards laid over wooden joists. The wood used for reinforcement and flooring was called “*gandal*” and was imported from India. The increased availability in gandal wood importation after the opening of the Suez Canal was a major factor behind the construction of tall houses with stable and solid structure. Another type of wood of higher quality that was

favoured by local craftsmen as a construction material was *Jawi*, which is teak wood imported from Java. Though harder to work with, it is much more resistant to insects and humidity. It was usually more for front-doors, *roshan*-s and windows and was a source of pride for craftsmen and owners alike who displayed skill and wealth.

“Textual sources, material remains, and oral testimony provide evidence that Asian hardwoods, namely Tectona (teak) and Shorea grown in southern India, Myanmar, and Java, were brought to the region by sea. These relatively resilient imported hardwoods stood up to the humidity, salt water, and temperature fluctuations of the coast, while also serving as convenient ballast for Indian Ocean-going vessels.”

(Um, N., 2012, p. 243-271).

Houses were mostly whitewashed or painted with subdued colours: pastel shades of yellow, cream, blue, pink. Houses were tall so that the uppermost floors might catch the regular sea breezes and create upward draughts with their temperature differentials.

DECORATIVE ELEMENTS

Decoration and evolution of the stylistic elements

Among the most famous and extraordinary features of Jeddah houses count the carved front doors and the precious large wooden balconies.

The houses of Jeddah consumed large quantities of teak wood — that takes on a silvery grey tone in the humid atmosphere of the Red Sea — used to make the window frames, casements, doors and floors,

According to some sources the wooden elements were imported already carved from Java, while other sources suggest that the craftsmen were local to Jeddah as there is evidence of several localized carpentry traditions along the Red Sea coast including boat building.

Heavily carved doors of teak wood were commonplace in the grander houses, while balconies, built of an East-Indian meranti redwood, capable to resist humidity and insects, were the most striking feature on the façade of typical Jeddah house. The wooden structures varied in quality and number according to the builder's means. The *roshan-s* often served as extensions of the family living room and were fitted with pillows and even doubled as beds. The ornate, latticed *roshan-s* served at least three functions, providing privacy, living and sleeping space and enhancing the appearance of the house and its ventilation.

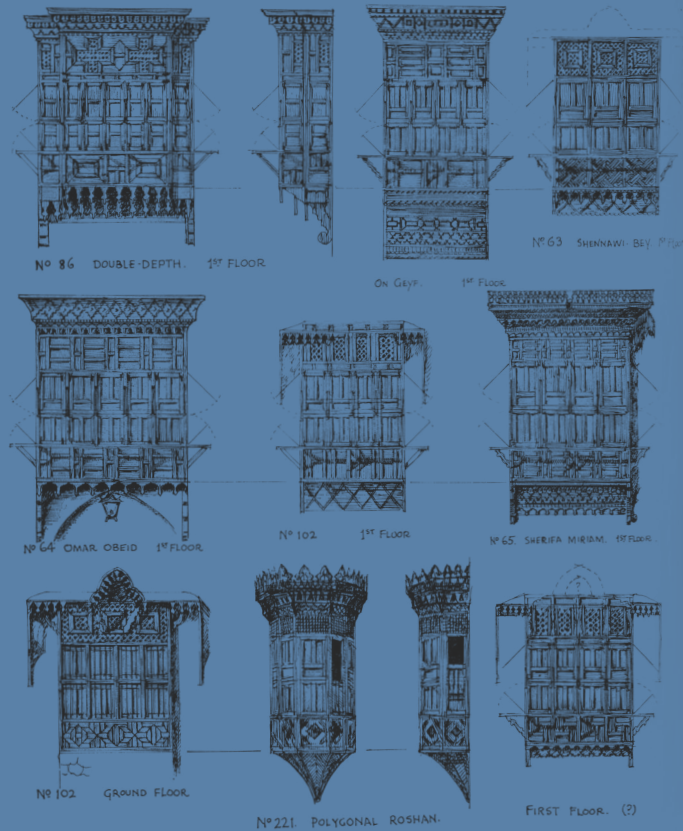
Older buildings have fewer and more elaborately carved *roshan-s* than newer ones. The increased import of wood

from its production areas in the Far East in the 18th and 19th centuries by ships carrying pilgrims made this commodity much cheaper and more easily available than in the 17th century and earlier. This is reflected in the design of the *roshan-s* in the elevation of the buildings. Older buildings have very fine and elaborate carpentry. As wood became more easily available the amount of wood used in the buildings increased, until the early 20th century, when the *roshan-s* were extended to cover the whole height of buildings. However at the same time the craftsmanship declined. The *roshan-s* changed from intricate joinery work with complex patterns, to the carving out of patterns, (*manjur*), and then finally to the very simple Venetian louvers.

This relationship between the increase in the use of wood and the decline in the craftsmanship shows that wood was no longer a scarce commodity and its use was not for the display of wealth as it had been previously. A larger proportion of the households could use it in their houses. At the same time the craftsmen were relatively more expensive in relation to the price of wood, displaying a kind of early industrialisation effect, i.e., mass-production of louvers.

According to Sami Angawi, a Saudi architect and historian, who studied the traditional architecture in Makkah, the composition of *roshan-s* on the facade of the buildings can be classified as “isolated”, “repetitive”, and “consolidated”. Multi-storey *roshan-s* do not appear to have developed anywhere else except in the Hijaz, and examples are visible in Jeddah, Madinah, Taif and Yanbu. These multi-storey

Fig.33: Wooden roshan-s in Suakin – in Greenlaw, 1976



roshan-s may evoke the all-timber buildings of Istanbul, but in the Hijaz the treatment is only for projecting windows, whereas in Istanbul whole rooms project out from the supporting structure. Later this type of multi-storey *roshan*-s completely replaced the isolated *roshan*-s; and the overall design became much simpler.

As shipping by sea became faster and easier at the end of the 19th century, when steamships replaced sailing boats, many types of wood were imported such as teak wood (*saj*) which withstands the hot climate of Jeddah and highly resists insects because of its repellent oils and Jawi wood that was shipped from Singapore by ships carrying pilgrims and became abundantly available at reasonable prices. Two other types of imported wood commonly used in Jeddah historic houses are the so-called *gandal* wood (shandil wood) — tree trunks roped with palm fiber imported from India, the Far East and the East African Coast — and beech wood (*zan*), both red and white types, imported from the production areas in Europe.

Roshan-s

The *roshan* is not only common but most prominent architectural feature in the Red Sea coast. It is not however a sound basis for identifying a single building type, especially that the *roshan*-s are not limited to domestic architecture. It was used across various building types including mosques and khans. The *roshan* or its Mediterranean counterpart *mashrabiya* is a feature of traditional Arab houses found in Iraq, Hijaz and Egypt. It is

an urban feature associated with both courtyard houses and tower houses.

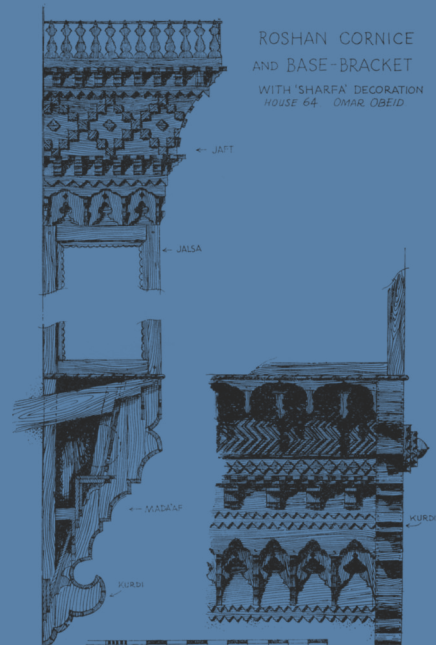
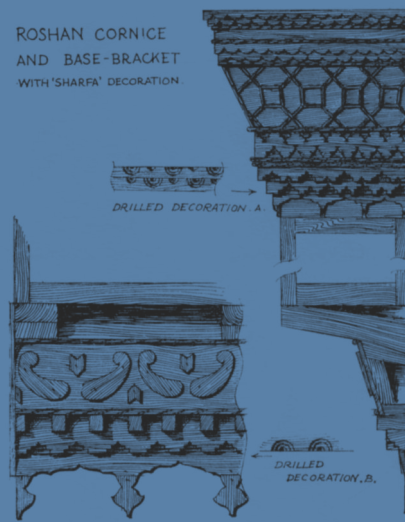
The uniqueness of Jeddah's *roshan* houses comes from the architectural synthesis that draws from both the mountain tower type and the courtyard house which make them distinct from the classic Red Sea style.

The *roshan* is a three-sided wooden structure extending outside of the house facade. It is mounted on a supporting base bracket and topped with a hood (*burnitah*). The base bracket on which the *roshan* rests consists essentially of several stout timbers or cantilevered beams embedded firmly and deeply into the facade wall. Carved or decorated brackets and panels as well as suspended wooden ornaments may hide timber beams. *Roshan*-s located on the ground level may rest on stone corbels or on a masonry plinth built up from the ground.

The lower part of the *roshan* is made up of solid wood panels diagonally placed in a variety of patterns and styles. Panelling work is either flush or raised and the designs range from plain rectangular to complex geometrical designs. Carved panels are also commonly used. Carving may be deep or shallow or in combination and the decoration patterns vary from geometrical, to floral, to multi-sided polygons and pointed stars.

In the relatively more recent styles of *roshan*-s the central part contains the shutters; often in two rows. The lower row of shutters is usually smaller and folds out downwards. The larger upper row folds upwards and provides additional light and air circulation, if so desired. Shutters may be opened and shut by sliding up and down in grooves especially in low-level *roshan*-s, in which windows are usually barred for

Fig.34 & 35: Roshan-s constructive and decorative details – in Greenlaw, 1976



protection. The number of shutters depends on the *roshan*-s width and the number of bays into which it is divided.

The whole of the *roshan* is capped on top with a crown, called *burnitah*, which is larger than the *roshan* and consists of wide shade-hood, or cornice, carrying the crest in the centre. The hood descends at an angle from the top and provides shade over the *roshan*. The addition of a fringe of wooden "stalactites" and the side brackets which support the hood increases the amount of shade.

Roshan-s were built in different sizes and styles. The entire facade of the building may be covered by one large *roshan*. On the other hand, a *roshan* may have a regular width, of four or five bays, but extend across two or more levels of the house (multi-storey), or even the full height of the building.

Roshan-s may be linked vertically, by joining the crown of one to the base of the other by wooden bands, or horizontally, by joining the hoods together into one long hood extending over several *roshan*-s and the spaces between them.

A flat platform (*dakkah*) is commonly built inside the room next to the *roshan*. The platform, 30 to 50 cm high, is usually covered with a carpet for seating. Several cotton-filled cushions are placed on the carpet cover for leaning against them. The family, especially women, may sit comfortably on the platform and enjoy the view of the street through the *roshan* shutters or lattice *shish* without being seen by outsiders.

Ph. 38, 39 & 40: Jeddah's *roshan*-s – S. Ricca, 2009



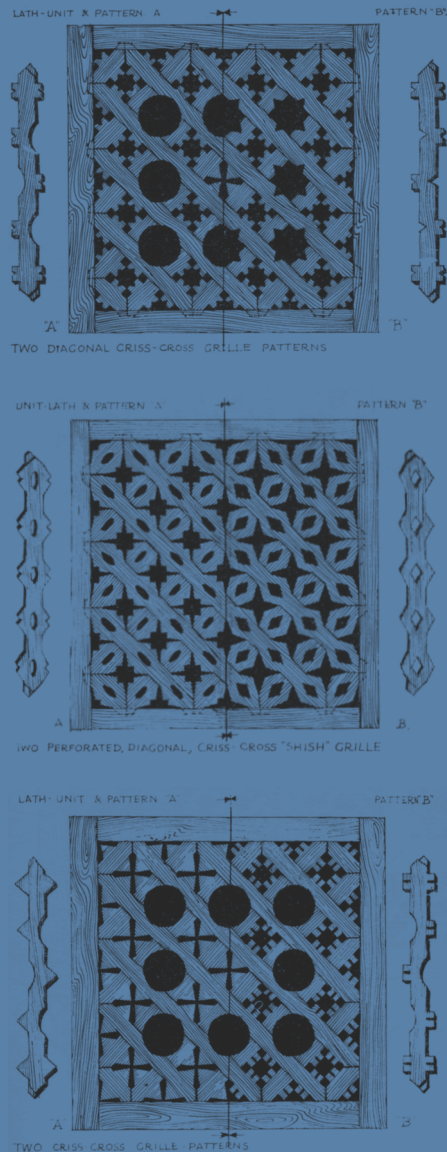
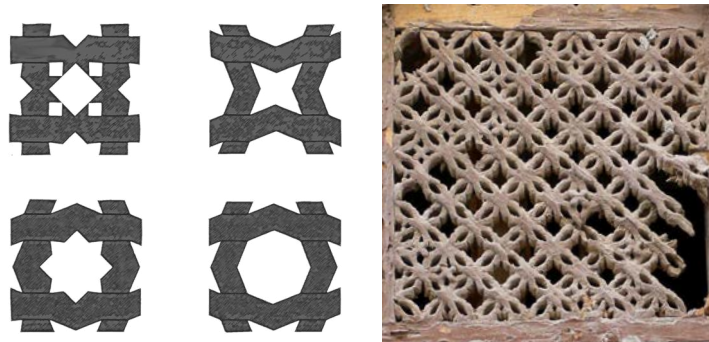


Fig.36: Manjur-s panels in Suakin – in
Greenlaw, 1976
Fig.37: Manjur-s motifs – in Angawi, 1988

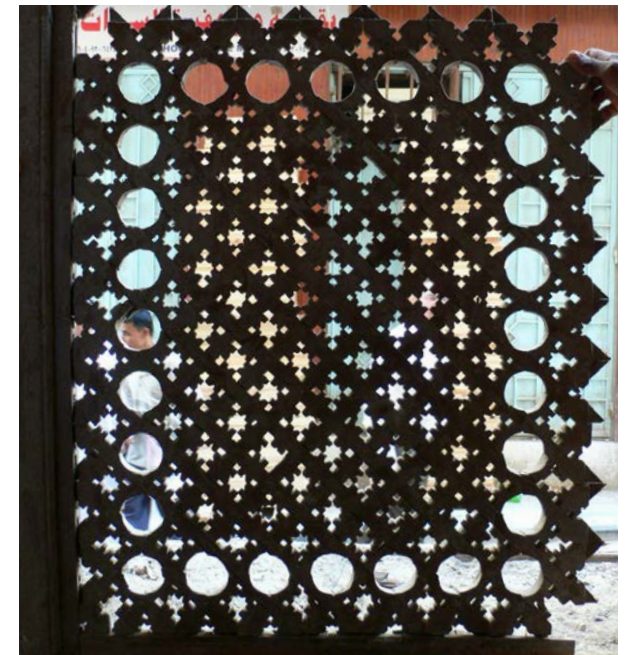
Manjur Patterns

In the upper part of the *roshan* wood panels are combined with *shish* nets (lattice grilles). The latter are to provide shade and admit gentle light as well as cool breeze desirable in Jeddah's hot climate. They also serve as a veil, which permits those inside the house to look outside without being seen. Lattices are carried out in a variety of beautiful designs providing pleasant view from the inside as well as the outside. They are made up from specially cut laths of wood fitted into each other at right angles (criss-crossed) and set within a frame. This is known as *manjur*. The shape in which the sides of the laths are cut determines the shape of the resulting open spaces in between as well as the overall pattern of the net.



Ph.41 & 42: Manjur-s in Jeddah houses –
F. Cristofoli, 2009

The *shish* normally contains two or more shapes arranged in sequences so as to give the *manjur* the desired pattern. In general, the shapes and sizes of the spaces are selected in such a way as to provide a balanced combination of shade, delicate light, nice breeze as well as privacy.



DOORS

Apart from the *roshan-s*, wood was used also for the external doors. These usually have double leaves and are decorated with carved panels representing some of the finest carpentry and decoration in Arabia.

Entryways are given considerable attention in Jeddah's traditional houses. They were made relatively tall and crowned with carved stone or decorated plasterwork.

Doors have elaborately decorated panels and are built of solid wood, such as teak, with carved or raised designs on both sides. The designs are in the form of repeated floral motifs and rosettes linked by geometrical patterns and/or

multi-sided polygons or pointed stars. Carving may be shallow in some parts of the designs and deep in other parts. In the Red Sea towns, doors are extremely varied, though on the other hand similar doors are found in disparate locations. The question arises as to how much craftsmen travelled and to what extent the doors were traded, as it is evident that in some case doors came ready-made from afar.

Contact between door-carving centres in the Indian Ocean region is extremely complex: there is evidence of movement of doors and craftsmen but also of local workmanship within broader stylistic repertoires. The complexity and skill of carving seem to suggest that woodwork in Jeddah should be considered local, related to a broader Red Sea style, rather than work from Southeast Asia.

Ph.43: Wooden door in Jeddah – C. Winckelsen, 1918 ©Ministère de la culture, France

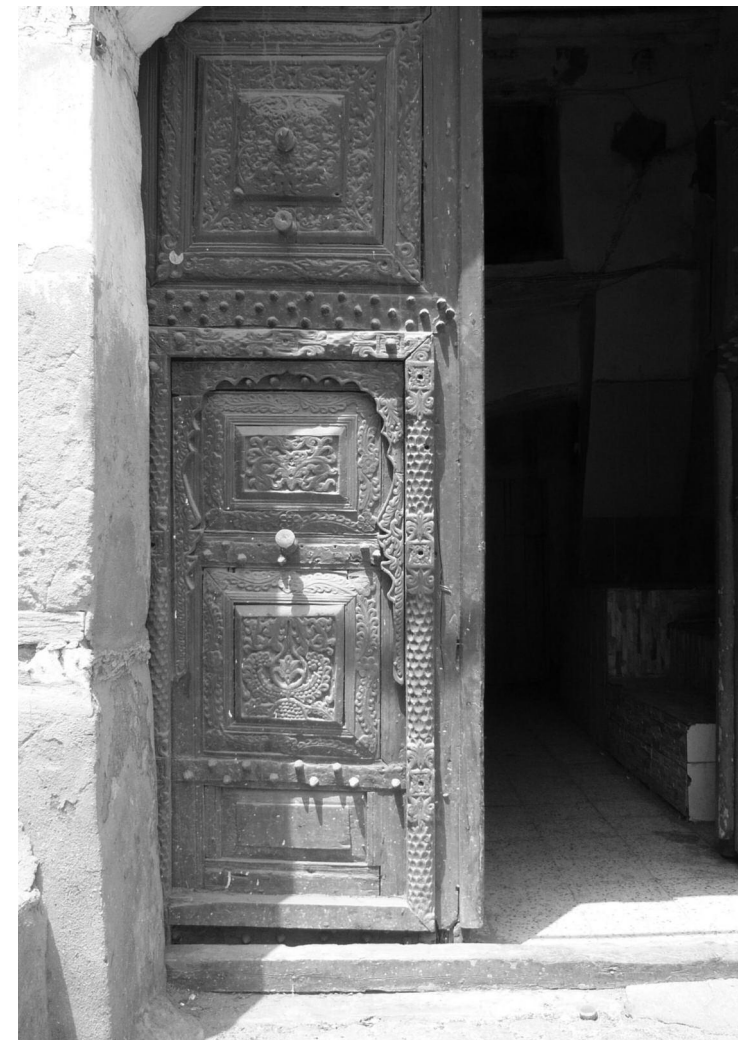


Ph.44, 45, 46 & 47: Carved doors – S. Ricca & F. Cristofoli, 2009





Fig.38: Carved door in Jeddah – in
Pesce, 1974



Ph.48: Detail of a carved door – S. Ricca, 2009

Ph.49: Carved panel, Bayt Sharbatly – F. Cristofoli, 2009
 Ph.50: Decorated frieze, Bayt Naseef – F. Cristofoli, 2009



Ph.51 & 52: Decorated doorways – F. Cristofoli, 2009
 Ph.53: Bayt Jokhdar: decorated plaster – F. Cristofoli, 2012



Plaster decoration



The effect of the humid and salty air of Jeddah on the limestone and coral building blocks imposed the protection of the external and internal wall surface with plasters. This necessity was developed into a virtue by adding decorative carving. In Jeddah decorative plaster tends to be concentrated on the lower part of the exterior façades of houses, round the doors and main windows.

Plaster was applied to the coral walls and worked immediately while still wet. It was deeply incised with decorative motifs which had the effect of creating dark shadows that contrasted with surfaces not incised. Cutting deeply sometimes exposed the darker colour of the underlying surface on which the plaster was laid. Bayt Jokhdar and Ribat al-Khonji as-Sareer represent fine examples of carved plaster decoration.

Though there is no scientific study devoted to the plaster decorative patterns in *Historic Jeddah, the Gate to Makkah*, it appears that older decorations were simpler and more geometric, while later carved plasters became more elaborated with complex floral decorations cut deeper in the plaster though remaining within its thickness.

The *sgraffito* decorations of Jeddah are found on the main façades of the residential buildings, generally on the busiest street, though they can also decorate two façades when

houses are at street angles. *Sgraffito* is implemented on ground floors, at eye level, to be admired by passers by, but never to the bottom of the wall, and seldom on higher floors. Patterns are usually in rectangular or square panels, seldom in a frieze like in Bayt Naseef.

Sgraffitos are found on the oldest buildings of *al-balad*. The technique was abandoned in the 20th century.



MAIN HOUSES

Introduction

Since the end of the 1970s the Municipality of Jeddah has financed a series of studies of the old city in view of its preservation and upgrading. The first and most important among them is the work carried out by Robert Matthew. His study, that constitutes the basis of the current building regulations enforced in the old city, includes a complete listing of the old city houses and a three-level classification of the traditional buildings based on their architectural and historic significance. Class A buildings were deemed of National significance, class B of Regional and class C of Local significance.

Since, many new studies have been carried out, producing an impressive amount of documentation about the old city. Notably, the Municipality of Jeddah is preparing a G.I.S. survey of the old city recording all its plots and buildings. A preliminary step in the G.I.S. survey making process has been the preparation of an up-dated version of Matthews' Class A, B, C buildings maps recording the present conditions of the remaining historic buildings of the old city. The G.I.S. survey will become a key tool for the city management and will notably permit an effective monitoring of the changes inside the old city.

Among the many 19th century houses of the wealthy mercantile families of Jeddah, six are being presented more in detail in the following pages.

- 1 - Bayt Naseef
- 2 - Bayt Noorwali
- 3 - Bayt Nawar
- 4 - Bayt Sharbatli
- 5 - Bayt Ba'ishan
- 6 - Bayt ash Shafe'i

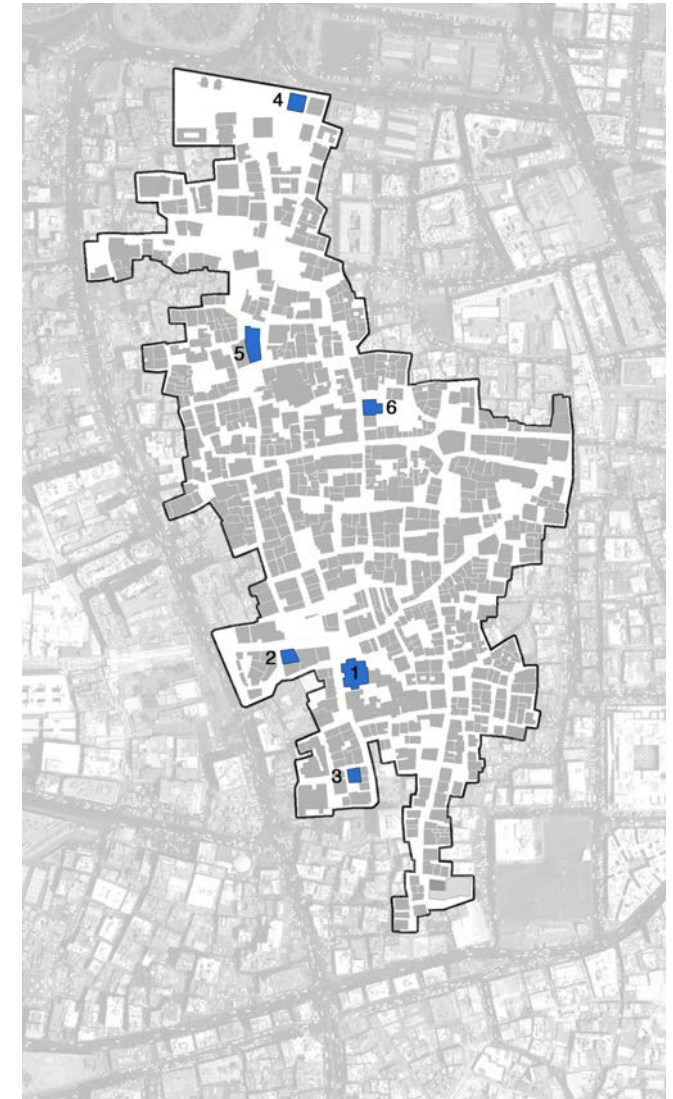


Fig.39: Historic houses: location map – RC Heritage, 2012

Typology and spatial planning



Ph.54: Decorated entrance of Farsi House –
S. Ricca, 2009

In terms of their users and programme, the houses were mostly conceived and built for extended families and for merchants thus were large in scale and served multiple functions. The upper floors were restricted to the private family use, while the ground floor was semi public and served commercial purposes. Rooms on the ground floor served for office use and warehouses, and were rented out for pilgrims at times.

The ground floor was accessed by two entrances, for male guests and for family and guests. The front door is the public threshold, normally a centrally placed decorated wooden doorway, sometimes flanked by niches forming a tripartite composition common in Islamic architecture. The door leads to the *dihliz*, or entry vestibule. The *dihliz* is flanked by one or two raised *maq'ads*, or reception halls, where male visitors are received or business is conducted. To the back, the kitchen, bathrooms, servant's rooms, and possibly a guest bedroom are found.

The floors above formed the living quarters of the family; one floor per nuclear family. Their floor plans were similar and repetitive. Each floor is composed of a central living room, called the *suffah*, which is connected to the kitchen and the bathroom and which was used for family eating and entertainment. Each floor featured a *majlis*, for living and reception of family guests, opening onto the street through the front façade, thus the coolest room since it catches the breeze through the *roshan* projected windows. Built-in decorated cupboards and niches with shelves are characteristic features of the *majlis*. Each floor also had

smaller rooms for family organized towards the back area, called *al-Muakhir*, with access to the bathrooms.

The upper most floor is the roof. It features the *mabit*, or summer living and sleeping room, and the *kharja*, the roof terrace, which was surrounded by a high parapet wall sometimes with arched opening with wood grills, or high lattice-work balustrades. Roof parapets are notably designed to be high enough not to allow for looking over neighbours' roofs. Small openings in the parapet wall, or in some cases wooden screens, are provided for allowing breeze in. The roof was used extensively during the summer nights for various functions such as family gathering and sleeping on daily basis and festivities such as the birth or wedding celebrations on occasional basis. The roofs are also used to collect rainwater, which is directed towards large cisterns located under the level of the entrance hall (the *dihliz*), and is used only at the time of need for both washing and drinking.



Fig. 40: Bayt Naseef:
perspective view – s.d.
Fig. 41 & 42: Bayt
Naseef: plan and
section – Tecturae,
2012

Ph. 55: Terrace – F. Cristofoli, 2009
Ph. 56: Interior view – S. Ricca, 2009
Ph. 57: Staircase – S. Ricca, 200



Bayt Naseef

The house was built between 1872 and 1881 by a Jeddah landowner, Sheikh `Umar Effendi al-Naseef, *wakil* of Jeddah for the Sharif of Makkah. The architect was probably Turkish and the house is unique in Jeddah for its scale, ground plan and design. In December 1925, when Sultan Abdulaziz Al-Saud (later King Abdulaziz) entered Jeddah, he stayed in Bayt Naseef where he received the notable of the city as the house was thought of as the most distinguished and appropriate residence for the Sultan. The main entrance to the House is on the north side, preceded from a small flight of steps, it opens onto a square with a tree, likely the only one in 19th century Jeddah. The secondary entrance on the West was used for the women. An unusually large stair, at the back of the house, reaches the top of the house and acts as an interior shaft circulating air. There are two cisterns on

the ground floor and toilets at every level. In the centre of the roof is a *khushk*, a private sitting room raised above the rest of the house and surrounded by an opened roof terrace, similar to the one of Bayt Baghdadi. This wooden room, ventilated from all direction, was used for resting and sleeping as it is the coolest in the house.

The house belonged to the Naseef family until 1975. One of the heirs, Sheikh Muhammad, turned Bayt Naseef into a private library that eventually accumulated 16,000 books. Today, Bayt Naseef has been restored and transformed into a museum and cultural center.

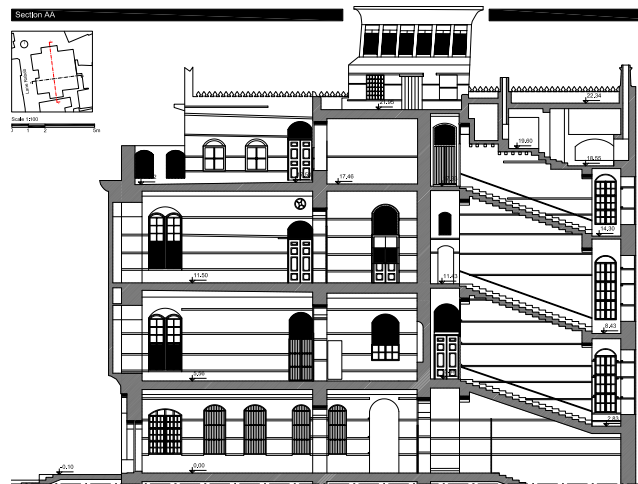


Fig. 43: Bayt Noorwali:
façade – Jeddah
Municipality, 1981

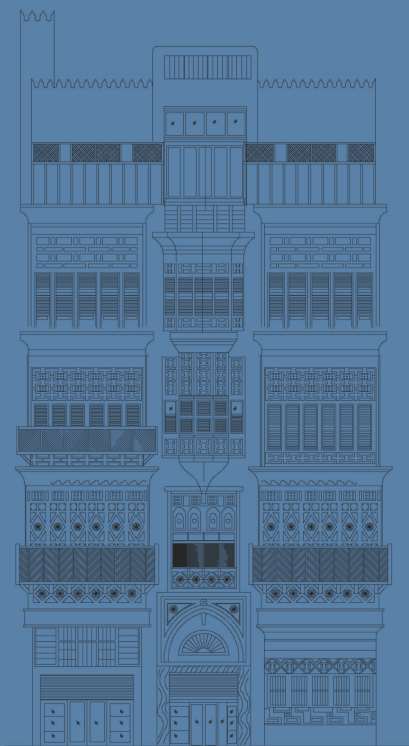


Fig. 44: Bayt Noorwali:
groundfloor plan –
Jeddah Municipality,
1981



Bayt Noorwali

The house is located in the very heart of the city close to Bayt Naseef and opens with its main façade on Souk al-`Alawi, the main commercial East-West axis of the old city. Bayt Noorwali was built in the mid 19th century for the rich Ashour family. It was later bought by a well-known Indian merchant, Mr Noorwali, who run a successful fabric trade in Jeddah.

The ground floor of the building, according to a traditional pattern in Jeddah, use, is still partially occupied by office space, while some rooms have been rented out to shops. The imposing mass of Bayt Noorwali is visible from Dahab Street.

The house is organized on four upper levels and a terrace protected by high masonry walls. The house has a double flight staircase, on the back of the house, leading to the

upper floors, each divided into two separate apartments. Each floor has an independent kitchen space accessible form the intermediate landing of the stairs. The upper levels still preserve original valuable furniture.

There are additional rooms and terraces on the fourth and fifth floor, and notably two hammams covered by conical domes. These Turkish style hammams are an almost unique feature in the old city of Jeddah.

The house boasts also precious wooden *roshan*-s, coloured in green, covering the largest part of the main facades, remarkable for their size and for the polygonal *roshan* at the centre of the first floor façade.

A survey of the house was published in 1981; in 2012, the joint King Abdulaziz University and Vienna Technical University project carried out a 3D scan of the exterior of the building.

Ph. 58: Main façade – F. Cristofoli, 2012
Ph. 59: Detail of the entrance door – F. Cristofoli, 2012
Ph. 60: The upper levels – F. Cristofoli, 2012





Ph.61: Bayt Nawar –
F. Cristofoli, 2013

Bayt Nawar

Al Nawar House is situated in the heart of the nominated property behind the Baladiya building and represents a typical residential building type with some outstanding features. The building has three upper floor levels and consists of two main parts of vertically stacked apartments or larger rooms and a connection part with the main staircase, all arranged around a courtyard.

At the present, the building is most in part empty. In former times it was occupied by an extended family consisting of up to 50 people. The main entrance to the building is at Mekhlevan Lane and leads to the courtyard, which is flanked by two main parts of the building. The southern part consists

in a large representative space on the ground floor with elaborate plaster decoration and fine painted wooden ceiling. The space is double in height, and the upper part openings are accentuated by fine wood latticed windows, which provide a view from upstairs to the Iwan and the courtyard. The rooms are located most southern part of the building with a separate entrance and staircase from Melkhlevan Lane. The beletage of the house is on the second floor. A wooden separation and a difference in height divide the big salon in two parts. Further up the staircase leads to the fourth and last floor.

Bayt Nawar is currently in a poor state of conservation and is in need of urgent consolidation interventions.



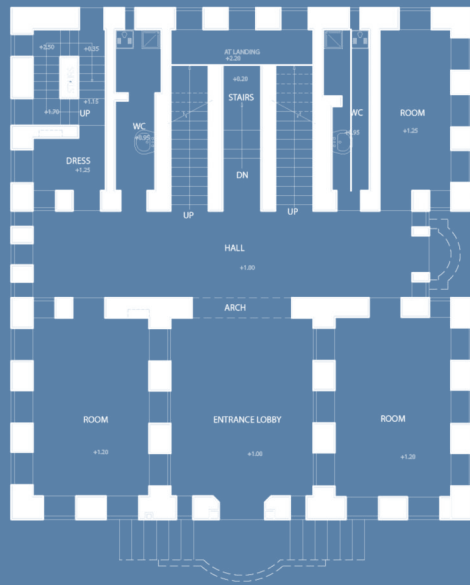
Fig.45: Bayt Nawar 3D scan : groundfloor plan – King Abdulaziz University & Vienna University of Technology, 2012



Fig.46: Bayt Nawar 3D scan: section – King Abdulaziz University & Vienna University of Technology, 2012



Fig. 47: Bayt Sharbatli: plan, section and
façade – Talal Yahya Ashan, 2008

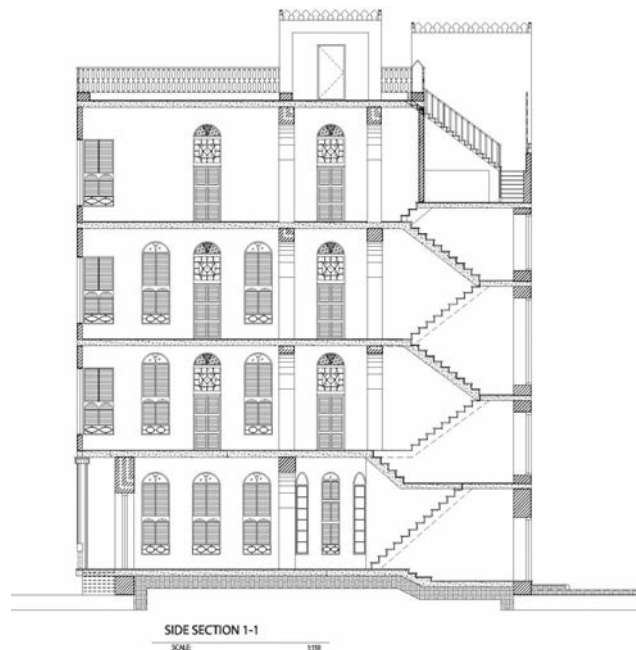


Bayt Sharbatli

Situated in al-Mazloun neighbourhood, the house was built some 150 years ago, and was originally owned by Sharif Abdulelah Muhanna al Abdali, a renowned merchant who ruled a small fleet sailing regularly between Jeddah and the cities of al-Qunfudhah and Jazzan on the Red Sea. Bayt Sharbatli is characterized by its wooden balconies and its precious wooden carved doors. It has two entrances and four levels, including the ground floor — connected by two large staircases situated on the back of the house — and two symmetric rooms on the roof.

The house used to host a famous *diwan* (reception gathering hall) regularly attended by the notables of the city, where issues relating to the administration of the city were discussed.

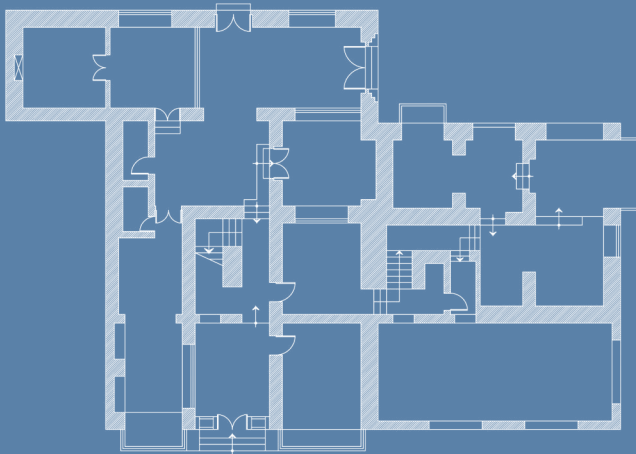
The Sharif of Makkah used to be hosted in this house during his visits to Jeddah, and the house later became the Embassy of Egypt. It was bought by Mr. Abdullah al-Sharbatli and Mr. Hassan al-Sharbatli, from one of the most prestigious merchant families of the town specialized in the import of cereals.



Ph.63: Secondary door – S. Ricca, 2009



Fig. 48: Bayt Ba'ishan: plan and façade – Jeddah Municipality, s.d.



Bayt Ba'ishan

Located in the Mazloun quarter, Bayt Ba'ishan was built in 1341 AH (1923 AD). It has two entrances, one opening on a small square and one with a small flight of stairs in front. Its entrance doors, richly decorated, are perfectly preserved. It is composed of two separate parts each with its own staircase. The central square stairs act as interior shafts facilitating the ventilation of the inner rooms.

The house has a private praying area for the family on the ground floor.

The Ba'ishan family, originally from the Hadramaut region in Yemen, was specialized in the trade of tea and cereals. To the family belong two well-known Jeddah intellectuals, the musician Omar Ba'ishan, and the journalist Mohammad Ba'ishan.



Ph.64: Bayt Ba'ishan from the rooftops – F. Cristofoli, 2013



Ph. 65: The roshan
façades – S. Ricca,
2009



Bayt ash-Shafē'i

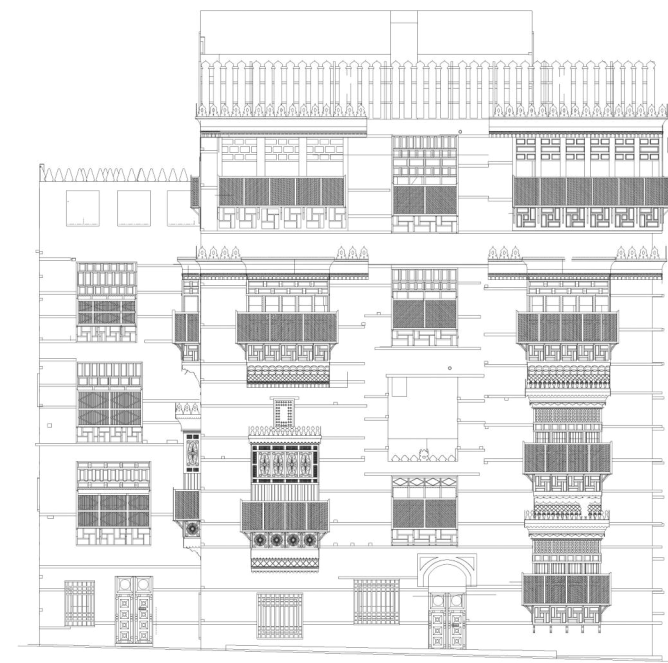
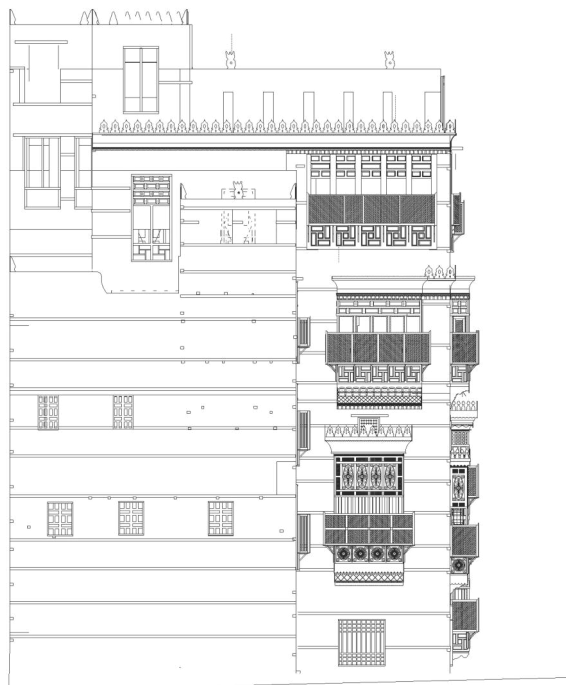
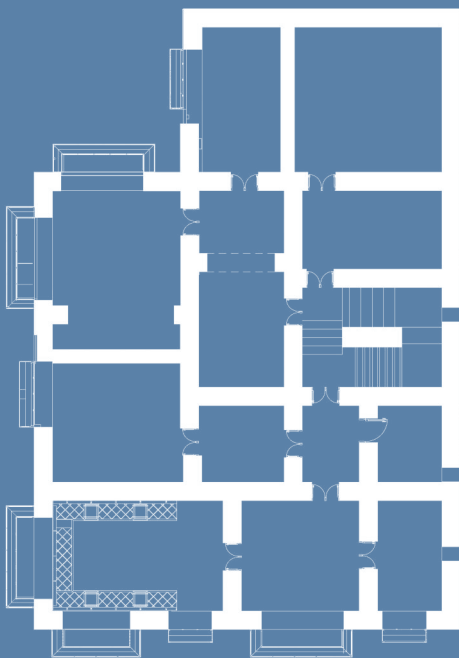
The house is situated in the Mazloun Quarter of the old city. It has a compact plan with a two entrances but a single square staircase.

It was built in 1800 by Sheikh Abu Saleh Fidda, a merchant (he used to import water from outside the city to Jeddah) and real estate owner with large properties in al-Hammariyah area.

The house has five levels and is characterized by its blue *roshan*-s and its carved wooden doors that count among the most beautiful of the old city.

It was turned into a Muslim endowment (*waqf*) to support ash-Shafē'i Mosque.

Fig. 49: Bayt ash-Shafē'i: plan and façades – Jeddah Municipality, s.d.



2.b

History and Development

URBAN FABRIC AND COMMERCIAL DEVELOPMENT

The origins and the early descriptions of the City

International trade and the development of the City from the 13th to the 15th centuries
The dramatic changes of the 16th century, and the decline of the City in the 17th and 18th centuries

Jeddah in the 19th and early 20th centuries

JEDDAH, GATEWAY TO MAKKAH: THE HAJJ

Early pilgrimage (until the 15th century)

Modern pilgrimage (16th-18th centuries)

The 19th century evolution

The city and the pilgrimage

Everyday life in Jeddah in the late 19th century

Towards a new era: from steamships to planes

MODERN DEVELOPMENT

Jeddah from 1948 to 2008: 60 years of growth

Monitoring the expansion for the next two decades: Jeddah Strategic Plan

Fig.50: A 1300 AD version of the "Ptolomy Atlas"

Fig.51: Printed map in "Cosmographia" – 15th century

HISTORY

The origins and the early descriptions of the City

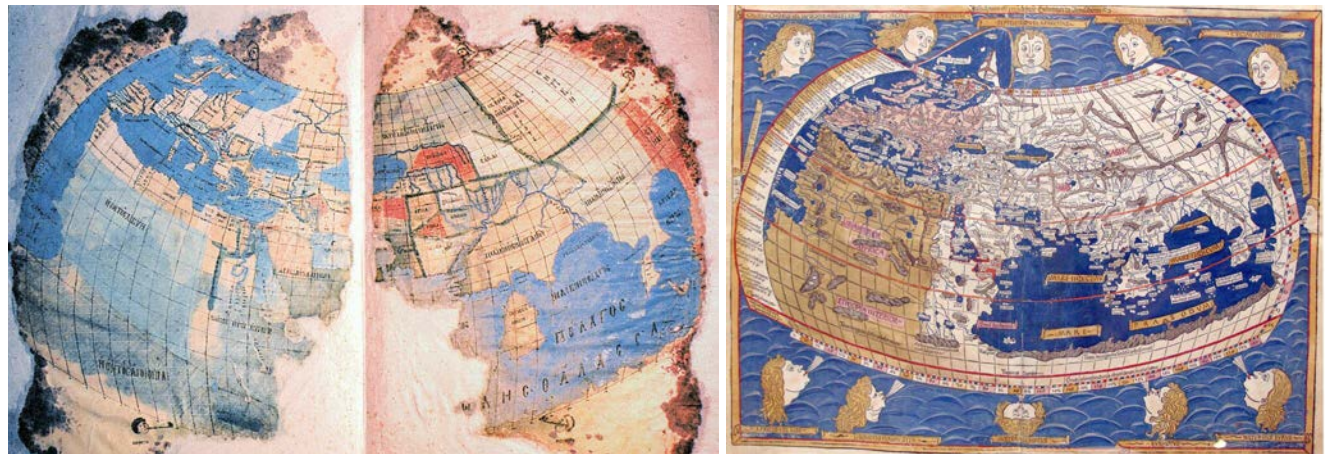
According to the tradition, the first human settlement in the area of present-day Jeddah dates from the 2nd century BC, when a tribe of western Arabia called Qudha'a, originally from Yemen, settled in the area.

Classical Greco-roman sources and the ancient travellers, however, did not mention what probably was no more than a small fisherman hamlet along the Red Sea coast; and the plans based on Ptolemy (Claudius Ptolemaeus) accounts — dating from the second century AD but first printed in Europe only in 1477 — do not show the city of Jeddah, though they indicate already the neighbouring cities of Yanbu, Madinah and Makkah.

In the 6th century, the Persians settled in the city. They built the first city walls and developed the harbour as an

important trading point. A moat was also dug around the city walls and filled with seawater. Hundreds of wells and cisterns were dug and constructed inside and around the walled city for daily water supply, and to increase the city's resilience in case of siege.

The role of Jeddah as a major seaport was firmly established in the 7th century A.D, when Arabs seized it. In the year 646, the Caliph Othman decided, at the request of the people of Makkah, to abandon the old landing of Shuaybah (20 km south of Jeddah) in favour of Jeddah that became the port of Makkah and began to receive the pilgrims coming from the sea to Makkah. As the initial focus of Islam, and of a great empire, Makkah derived vast wealth from the wars of conquest and Jeddah became an active trade centre, channelling to the Holy City supplies coming from Egypt, Southern Arabia, the West shore of the Red Sea and India.



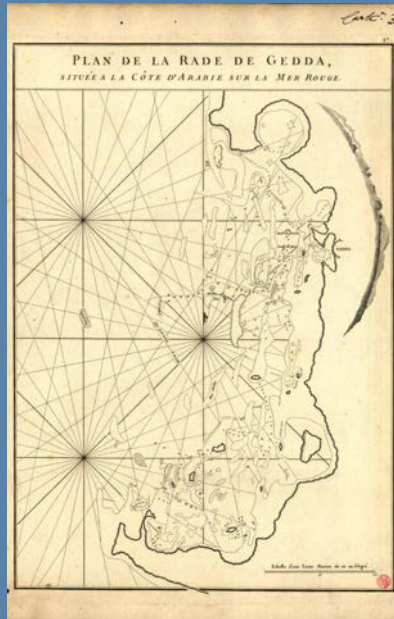


Fig. 52: The bay of Jeddah – PURL 3373, National Library of Portugal, 1750

Fig. 53: Map of the World – Al-Idrisi, 1154 (copy 1456)

Fig. 54: "Red Sea, Egypt and Arabia" in Al-Idrisi, *Nuzhat al-mushtaq fi ikhtiarâq al-âfâq* – BNF, 1154 (13th century copy)



Though the importance of Western Arabia diminished with the shifting of the capital to Damascus (under the Umayyad Caliphs) and later to Baghdad (under the Abbasid), Makkah never ceased to enjoy great prestige for its sanctity and to have a certain prosperity arising from the annual pilgrimage, and Jeddah — whose fortune was strictly interwoven with the Holy City since the beginning — continued to develop. By the 10th century, a vassal to the Sharif of Makkah administered the city.

Jeddah's role has always been associated to its location on the Red Sea. As a seaport, Jeddah owes its existence to a natural gap in the coral reef along the east coast of the Red Sea, which allowed access to Jeddah's shores. The narrow, and often hard to navigate through, coral reef gap has preserved Jeddah's from invasions from the sea. The city's sailors were renowned for their ability to direct the boats through the treacherous waters of the Red Sea and its many reefs.



Arab geographers mention the city of Jeddah since the 9th century (Ibn Khordadbeh and Yakubi). The famous Jerusalemite traveller al-Makdisi, born in 946, first describes the city in the 10th century:

"Jeddah is a coastal town and its name is derived from its position in relation to the sea. It is fortified and well populated. The people are traders and are wealthy. The town is Makkah's treasury and Yemen's and Egypt's emporium. It has a mosque. Its water supply is insufficient although it has a number of ponds, drinking water is also brought from afar. It was conquered by the Persians who have left some interesting palaces in it. It has straight streets, is well situated and is very hot."

The early historic accounts made by Arab travellers still form the bulk of our knowledge of the city's image in the past, as modern archaeological and scientific research on the city is still largely to be done. From the travel account of the Persian poet Nasir Khosrow, who travelled from his native Central Asia to Arabia for the *haji*, in 1050, we know that Jeddah counted some 5,000 males in the mid 11th century and that no vegetation grew in the city for the scarcity of water.

Jeddah's role remained minor until the 10th century, when Fatimid-ruled Cairo eclipsed Abbasid Baghdad. The India trade followed the shift in regional power: the Arabian Gulf gradually ceased to be the main artery of commerce from the Indian Ocean into the Islamic lands and the Red Sea took its place. From this moment on, Jeddah begins to figure in historical accounts as a prosperous Red Sea port.

12th century sources, like the great geographer Idrisi, who lived at Ruggero's court in Sicily, for the first time underlined the role of the monsoon in the development of the trade and in the fortune of Jeddah's harbour:

"Jeddah is the port of Makkah, the two cities being about 40 miles apart. Jeddah is well populated and its commerce is considerable; therefore its inhabitants are rich. The monsoon blowing before the pilgrimage season is very favourable to the city as it brings in (ships carrying) a great amount of supplies and merchandises of value. It is, after Makkah, the most important city in the whole of Hijaz. There is a governor who acts in name of the Prince of Makkah and oversees all administrative needs. Jeddah owns a great number of ships navigating to different destinations. Fishing is abundant and legume crops plentiful. It is said that Eve went there after the exit from Eden, and it is there that her mortal remains are buried."*

International trade and development of the City from the 13th to the 15th centuries

The prosperity of Jeddah passed through a series of upheavals due to the changing political and economic situation in the Islamic world, particularly during the 12th and 14th centuries, when the city witnessed deterioration and loss of population.

After the Mongol conquest of Baghdad in 1258 and the transfer of the capital to Cairo under the protection of the Mamluk Sultans, the Hijaz, as a former province of the Muslim Empire, soon became the object of annexation attempts by Egypt. In 1269, the Sultan Baybars tried to establish control over Makkah, but his plan failed due to the keen opposition of the *sharif*-s.

Starting from 1425, the Mamluk Sultan stationed a permanent garrison in Makkah and took over the collection of customs duties in Jeddah. Wisely, however, they allowed the *sharif*-s a share of the proceeds of the port of Jeddah that, had become extremely active as a great part of the eastern trade previously directed to Baghdad via Basra was now moving to Egypt through the Red Sea and Jeddah.

The great development of international trades, and notably the ever-growing requests of the European markets, favoured the development of the city. Indeed, though Yemen firstly profited of the new trade routes, since 1424, Jeddah began to take over Aden as the major harbour, becoming soon the only authorized port of entrance for eastern merchandise in the Arabian Peninsula.

Jeddah's prosperity was based on its role as the exclusive Red Sea *entrepôt* between India and Egypt. Because of the coral reefs and changing winds and currents, navigation in the Upper Red Sea was off limits for the larger ships coming from the Far East. Imported goods were always trans-shipped to small boats that operated the connection between Jeddah and the principal ports of entry on the Egyptian mainland

(*) As already pointed out by Angelo Pesce, however, Al-Idrisi is actually incorrect on two counts when he speaks of the monsoon: the *hajj* season is based on the Muslim lunar calendar and varies therefore every year; and the monsoon does not blow as far north as Jeddah.

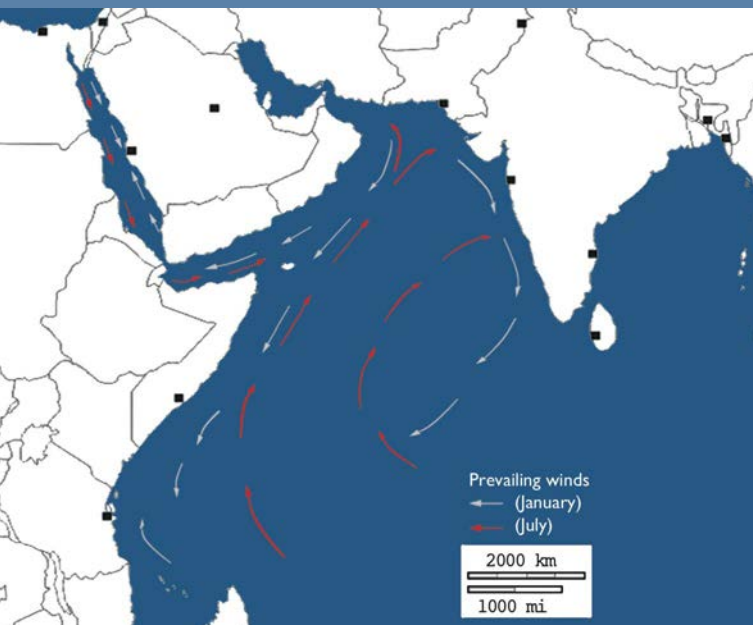


Fig.55: Prevailing winds and monsoon cycle in Indian Ocean – RC Heritage, 2009

(Kosseir, Suez, and Tor), even though sometimes land caravans were preferred.

The historic success of Jeddah was, therefore, not only due to its symbolic association with the Holy City of Makkah, but also to its geographical position at the edge of the Monsoon-dominated influence area — the wind pattern of the Red Sea is one of the keys of its commercial success. The Red Sea North of Jeddah presented a serious obstacle to sailing vessels and oceangoing seamen of the India trade never went beyond the city because there the prevailing winds blow from the North the whole year-round. Only small coasting vessels, which could take advantage of the on- and offshore breezes at most time of the year, could make their way to Suez.

From Kosseir and Suez, camel caravans carried the eastern imports to the Nile, where riverboats conveyed them to the Mediterranean coast at Alexandria. From there, the control of the trade passed to the Italian city-republics of Genoa and Venice that monopolized the commerce not only of luxury goods of eastern origin, but also in food, raw materials and finished products. After the defeat of Genoa in 1381, Venice alone controlled the sea routes and the mercantile traffic. At the far eastern end of the trail, commerce was in the hands of the Chinese, whose junks collected the products of their own lands and of the East Indies and delivered them for sale in the great Malayan port of Malacca and then to the Malabar Coast from where Muslim merchants (Malay, Indian, Persian and Arabs) took over. The trade from the ports

of Calicut, Goa, Cochin with the rest of the Indian Ocean was a virtual monopoly of the Arabs.

For centuries (archaeological evidence seems to prove that commercial maritime exchanges already existed between the Roman Empire and India) ships moved from the Indian coast every year in February and sailed to the Red Sea. They returned to India in August or September after the change of monsoon, keeping what amounted in effect to a regular sailing schedule through the years.

In the 15th century, Jeddah further benefited from the fall of Constantinople to the Turks in 1453. The closure of the Bosphorus, and of the access to the Black Sea terminal ports of the central Asiatic overland routes, made for a brief period the Red Sea route the only safely practicable way for international East-West trade.

The geographic discoveries of the Portuguese mariners Bartolomeu Diaz and Vasco de Gama opened new sea routes that ended the Arab monopoly on the Indian commerce at the end of the 15th century.

On 1497, a small fleet left Lisbon to reach the Indian coasts on 20 May 1498. The route of the Cape was thus opened with dire implications for Islam. A series of fights and naval battles developed in the following years between the Arabs and Indians and the Portuguese.

The discovery of the Cape of Good Hope, opening the sea route to Asia through the Atlantic and Indian Oceans bypassing the Muslim-controlled traditional sea routes that for centuries had transported goods and spices across the

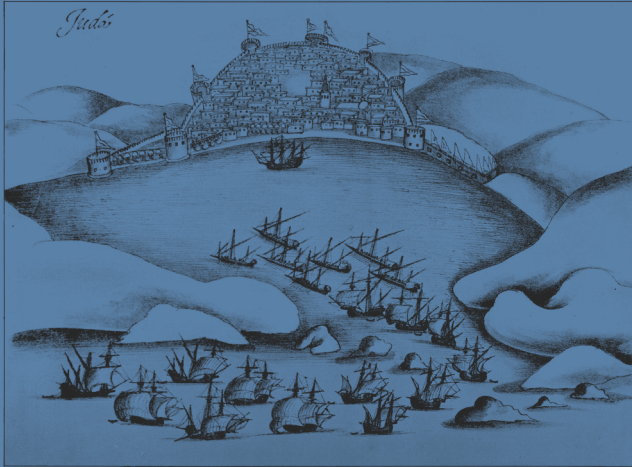


Fig. 56: A 16th century view of Jeddah showing the Portuguese fleet of Lopo Soares de Albergaria in front of the city in 1517 – Gaspar Correa, Museum of the Lisbon Geographical Society

Indian Ocean and then, on camelback, to the Mediterranean shores, paved the way for the great development of the Portuguese power and fleet in the 16th century.

The dramatic changes of the 16th century and the decline of the City in the 17th and 18th centuries

The growing influence of the Portuguese, who sought control over the trade routes in the Red Sea, menaced directly the city of Jeddah.

The Portuguese tried to establish unchallengeable supremacy through the whole extent of the Indian Ocean and since 1510, began to establish firm strongholds on land. They took Goa, Hormuz (on the Persian Gulf) and Calicut. In 1511, they took Malacca and then reached Canton in China. In 1513 however, they failed to conquer the Yemeni city of Aden, which had been fortified.

In these years, the city of Jeddah, under the newly appointed Governor of the city Hussein al-Kurdi (who returned to Jeddah after being defeated by the Portuguese in India) began to build a new strong wall to withstand an eventual attack from the Portuguese. The ancient walls of the city had long since fallen into ruin and couldn't provide anymore enough protection. To build the new city walls, entire sections of the city had to be torn down. By order of al-Kurdi, all the male population of the city carried out compulsory this extenuating task. Portuguese sources affirm that Jeddah walls were built between 1509 and 1514, while Arabic

sources tend to assign an earlier date to the fortifications. It is likely that their construction took place in two successive phases, the first in 1506-07 and the second around 1514.

The power of Jeddah in the region extended in these years and Jeddawi forces, supported by an Egyptian fleet, attacked and conquered Yemen, though they failed to occupy Aden, and they were forced back to Jeddah already in 1516.

On 8th February 1517, a Portuguese fleet left Goa to attack Jeddah. After a brief halt in Socotra Island and in Aden that offered them support, the fleet moved towards Jeddah. The Portuguese fleet arrived in front of the city on 13th April 1517, however they couldn't attack the well-protected harbour where the fleet was grounded and decided to move out to attack the Egyptian fleet instead. The mission, however, ended in disaster for the Portuguese.

The Portuguese tried again to challenge Turkish control on the Red Sea shores and organized further raids in 1520, 1526 and again in 1541.

Throughout the 16th century, despite the new India route opened by the Portuguese, the Red Sea traffic was kept alive and boats continued to call at Jeddah for trans-shipment of goods to Egypt and the Mediterranean.

In the 17th century, however — when the Dutch and the English merchants supplanted the Portuguese monopoly and developed the Cape Route (free of Muslim control) transporting huge amounts of spices and other commodities directly to the European markets — Jeddah underwent a period of eclipse.



Ph.66: Street view – R. Savignac, 1917

Almost in parallel with the development of the Portuguese power, another major change affected the entire Islamic world, the arrival to power of the Ottoman Turks.

The Turks swept over all of the Syrian and Palestinian Mamluk provinces and conquered Cairo on 22nd January 1517, annexing also the Red Sea provinces and forcing the Sharifian rulers of Hijaz to accept their sovereignty. The city of Jeddah passed under the sole control of the Egyptian fleet leader Rais Suleiman who replaced the cruel Hussein al-Kurdi.

Ottoman policy of confrontation with the Portuguese throughout the 16th century managed to keep them off the Red Sea and to avoid that they establish a foothold on its coasts. Ottoman control lasted for four hundreds years, during which the Ottomans tried to maintain a balance between Turkish power and Arab *sharif* authority in the Hijaz region. A sort of dual authority developed then within the region in general and in Jeddah in particular, paving the way to various periods of tension and political and economic instability.

Ottoman rule proved harsh on the Arabian provinces and in 1631 the troops of the Turkish Governor of Yemen pillaged the cities of Makkah and Jeddah. Between 1676 and 1683, the Turkish Grand Vizir Kara Mustafa Pasha built a aqueduct carrying water from the wells East of the city and built a new *khan*, a *hammam* and a mosque.

During the 18th century the situation did not change much and few events marked the history of the city. In this century, Britain established the basis of its trading empire in India, and Jeddah was increasingly frequented by ships of the East India Company which had a depot in town.

A major change in the city's history is related to the development, in nearby Najd region, of the Reform Movement — under the guidance of Sheikh Muhammad Ibn Abd al-Wahhab and Mohammad Ibn Saud — that was going to conquer the whole of Hijaz (with Jeddah) and lead to the creation of the modern Kingdom of Saudi Arabia in 1932.

Jeddah in the 19th and early 20th centuries

At first, the Reform Movement was strongly opposed in the Hijaz by the Sharif Ghalib.

In 1806, Makkah was conquered by the Najdi forces and most of Hijaz passed under their control. After this victory, the Ottoman Sultan decided to send his viceroy in Egypt, Mohammad Ali, to crush the growing influence and power of the Saudis. The military campaign in Arabia proved long and difficult, but finally ended with the destruction of the Saudi capital ad-Dir'iyah in September 1818.

For the first half of the 19th century, Muhammad Ali and Ibrahim Pasha retained effective control over the Hijaz, and this region began to arise the interests of the European powers who received the reports of the French officers who followed Ali's forces into Arabia.



Ph.67: The Persian consulate – R. Savignac, 1917

Jeddah continued growing in importance in the early 19th century, and by 1825 began receiving diplomatic representatives from France, Britain, and Holland, becoming to be known as “*balad al Kanasil*”, the Town of Consulates. The European descriptions of Jeddah in the 19th century underlined the city’s architectural features and qualities, like the one by the British Viscount Valentia of 1805:

“The houses of Jeddah are far superior of those of Moka. They are built of large blocks of very fine madrepora. The doorways are handsomely arched and covered with fretwork ornaments carved in the stone, not put on in plaster. ... the windows are numerous and large [...] The streets are very narrow, which is an advantage in a tropical country, as they are consequently shaded during most part of the day. The palace (Valentia was hosted by the most prominent merchant of the time, Sidi al-Arbi Jilani) is very pleasantly situated on the water’s edge. The upper story, which we did not enter, seems to contain some excellent rooms.”

And by Maurice Tamisier, (a Frenchman who took part in the expedition of Mohammed Ali against the Asir highlanders in 1832), published in 1840:

“Two small and neat forts exist at each extremity of the port to keep watch on it. Four gates open to the sea along the wall that completes the city’s fortification system. There are five most remarkable mosques in Jeddah. [...] The great bazaar forms a wide and

well-aligned street. The houses are at the upper level and ornamented with musharabiyas all of the same design. [...] All along the bazaar there are numerous cafés where both local people and foreigners convene.

There are some rather regular-shaped squares in Jeddah. The most remarkable is the seafront square at one side of which is the Akash Mosque. There are two more near Makkah Gate and the city centre.

Houses have commonly two, sometimes three storeys; they are built with madrepores extracted from the sea and transported to the town on donkey back. These stones have the inconvenience of being too light and the constructions where they are employed are never very solid. [...] There are some houses whose musharabiyas and doors are sculpted with the most delicate taste; these ornaments embody a grace and elegance nowhere else encountered in Arabia.

All the space between the coral houses and the city wall is occupied by huts [...]. They are inhabited by half the population of Jeddah.”

After the death of Mohammad Ali in 1849, the harsh re-imposition of Ottoman rule over Arabia provoked great discontent in the Hijaz. A *firman* prohibiting the slave trade, issued by Constantinople under European pressure, precipitated widespread subversion in Makkah. Almost ten years later, in 1858, xenophobic disturbances erupted in Jeddah following the slave trade ban, the establishment of a growing number of European trading houses and the delay

in the payment of the Ottoman troops. The French and British consuls, and several other European residents of the city, were killed in the riots. These tragic events caused harsh international reactions to which the Porte had to comply executing, as requested by the Western powers, all the leaders of the revolt.

The description of the city in 1854 by Charles Didier, a French friend of Burton, underlined the uniqueness and refinement of the houses and the multicultural population of the city, where resided already a large poor immigrant community:

“The city is divided in two large sections: the Yemeni and the Syrian, so called because of their geographic position, the first to the south in the direction of that province of Arabia and the second to the north. There are other subdivisions as well, each inhabited by a population of different origin, that often deliver themselves to strenuous fights.

The beautiful houses, solidly built in stone and many-storeyed, have ogival gates and large external windows. These windows have no glass panes, but they are closed on all their extension by wood grilles, very finely worked, allowing to look outside without being seen (...) These smart grates are painted in vivid colours contrasting with the white of the walls. Several terraces are surrounded by elegant wiredrawn balustrades, and some of them [...] are surmounted by large kiosks built of carved wood like the balconies, where ladies enjoy the cool air without being

seen. Much of the daily life is spent on the terraces, as the sea breezes mitigate there the often-unbearable summertime temperatures.”

The opening of the Suez Canal in 1869, and the coming of steamboats that made the wind regime of the Red Sea irrelevant, marked the beginning of a new phase for the development of the city and of the region. Though Ottoman control over the Hijaz was reinforced — as troops could be quickly dispatched by sea — the new waterway stimulated the growth of Jeddah as commercial trading port.

Steam dealt a blow to the overland pilgrim routes, but proved a boon to the maritime ones. While a British report in 1831 estimated that no more than 20,000 pilgrims came by Sea from India, Malaya, the Arabian Gulf and the other Red Sea ports, in 1893, 96,000 pilgrims were registered arriving in Jeddah by steamship, and figure of that scale were commonplace into the 1920s’.

Direct Turkish administration was established in Madinah, Taif and Jeddah, while only Makkah remained under the formal authority of the Hashemite *sharif*, who owed allegiance to the Ottoman Sultan till his assassination in 1880.

The control over Makkah was in the hands of the Sharif Hussein Ibn `Ali, appointed in 1908, the very year in which the Hijaz Railway reached Madinah, enabling pilgrims and Turkish troops to reach the Holy City with a rapidity hitherto impossible.

Ph. 68: Outside Makkah Gate – C. Winckelsen, 1918
©Ministère de la Culture, France



Ph. 69: Aerial view of the coast line in 1940



Jeddah remained under Ottoman control until 1916, when a revolt led by the Sharif Hussein Ibn `Ali — who was vying for an Arab self-rule — broke out.

Hussein worked to expand his political influence in the Peninsula, sending military expeditions into Asir and al-Qasim, at the utmost displeasure of the Ottoman Government. He finally attacked the Turkish garrison in Makkah in June 1916, while the British fleet (with whom he made an alliance) bombarded the Turkish positions in Jeddah from the sea till their surrender. Jeddah became then a point for the landing of arms, ammunition and provisions for the Sharifian Army. The Sharifian campaign, supported by the British, ended with the triumphal entrance into Damascus on 1st October 1918. Following the success of the Arab revolt fomented by T.E. Lawrence against the Ottoman Turks during the First World War, the city became the commercial capital of the short-lived Kingdom of the Hijaz.

While the Hijaz acquired its independence from the Ottomans, the extraordinary career of Abdulaziz Bin Saud gave rise to the Kingdom of Saudi Arabia. Returned from exile, he gradually extended the Saudi sway over most of the Peninsula. By 1901 he re-conquered Riyadh, by 1913 his authority had expanded to al-Hasa on the Gulf shores, and in 1915 he signed a treaty with the British representative.

In 1921, Abdulaziz Bin Saud took the field again and began his final victorious military campaigns taking Hail and the Jabal Shammar, and then Jawf and Wadi Sirhan, Khaibar and Teima. The British tried to impose a truce, but without success and in 1924, following the official abolition of the

Caliphate in Turkey and the empty proclamation by Hussein as Caliph al-Islam, Abdulaziz launched his final attack.

The city of Taif was conquered and the citizen of Hijaz asked for Hussein's abdication. His son Ali was briefly proclaimed King of the Hijaz, but had to evacuate Makkah, which fell to the Saudis without a fight, and concentrated his troops in Jeddah. Abdulaziz finally entered the city of Jeddah. He deposed the Sharif of Hijaz, Ali bin Hussein, who fled to Baghdad, settling eventually in Amman, Jordan, where his descendants became the Hashemite royal family.

Abdulaziz Bin Saud became the uncontested ruler of the Hijaz and was crowned King of Hijaz in Makkah on 8th January 1926 adding this title to his position of Sultan of Najd. Abdulaziz spent the following six years in the consolidation of the acquired positions and in the settlement of internal and external problems and finally, in September 1932, proclaimed that his reunited realm was to be called Kingdom of Saudi Arabia, being himself its first King.

The unification of Hijaz and Najd by Abdulaziz Bin Saud under the Kingdom of Saudi Arabia in 1932 has resulted in an increasing stability in the region and, hence, in the increase of pilgrims coming to the Holy city through Jeddah. Although Jeddah's original role was that of port for the city of Makkah, and its historical role that of a transit point for eastern trade, Jeddah has acquired in recent times new roles as second largest city of the Kingdom.

The historic city had developed for centuries within its protective walls (built in the 16th by Hussein al-Kurdi

Ph.70: Bayt Baghdadi, 1933 – W. Facey, 1999



replacing older ruined ones), which were its most conspicuous feature and used to make a lasting impression on people approaching the city from either the sea or the land.

The city had gates opening on each side: on the North, Bab al-Madinah was doubled by Bab al-Jadid (New Gate), opened to let cars inside the city; on the East, opened Bab Makkah whence departed the road for the Holy City; on the southern side, stood Bab ash-Sharif and, since 1920, a breach to reach the European cemetery; on the seaward side, stood Bab al-Bunt (incorporated in the Custom's building) and Bab al-Magharibah, that was sealed at the beginning of the 20th century. Two forts rose at each corner of the seafront; the north one was used as a prison.

A wide roadway extended along most of the wall inward side, separating it from the outer row of houses. Streets were unpaved and floored with fine sand that shone whitely in the sunlight.

Inside the city, the pulse of life vibrated in the souks, developing on the sides of two roads crossing at right angle: Qabel Street (beginning from Bab al-Bunt) and al-Khattanin Street.

Outside the city walls, the only settlement was Nakatu, a village of reed hovels spreading beyond the southern gate of the city, Bab ash-Sharif. Nakatu was home to the Takhruri (Nigerians, in general West African black people) who remained in Jeddah after their pilgrimage or had come as migrants to live in the Hijaz.

With the stabilization of the political situation and the security achieved under the reign of King Abdulaziz, the number of pilgrims and the related trade activities, coupled with the oil revenues, greatly increased with a lasting impact on the city's prosperity. Jeddah began developing outside its walls that ceased to play their historic role and quickly became obsolete. The demolition of the city wall was therefore decided and implemented in 1947, to favour urban growth.

The most renowned and famous house of the old city at the turn of the 19th century was Bayt Baghdadi — a luxury mansion built to the south-west of the Pasha Mosque, facing the sea — once the residence of the former Ottoman governor, later the home of the famed British explorer of Arabia, H. St. John Philby, and subsequently Aramco's (Arab American Company) first office building in the city. Built by Musa Effendi al-Baghdadi — the *wakil* (deputy) to the Sharif of Makkah — in the 1880s, it was one of the finest examples of Jeddah architecture. It was unfortunately demolished in 1959 in the course of street widening works.



Fig. 57: Historic view of the bay of Jeddah – s.d.

JEDDAH, THE GATEWAY TO MAKKAH: THE HAJJ

Early pilgrimage (until the 15th century)

Jeddah history is closely linked to that of pilgrimage. Jeddah as a village probably dates back to pre-islamic period, but according to the historian Qutb al-Din, Jeddah owed its real foundation to the occasion of the Caliph Uthman's `umra in the year 646 C.E, who instituted it as the port of Makkah. But it would take some centuries before Jeddah was truly integrated into the international trade and the pilgrimage networks. In the early Islamic centuries it chiefly served as the port of entry from Egypt, whence arrived most of Makkah's foodstuffs, especially wheat, and clothing.

According to the Persian traveller Nasir-i Khusraw who visited Jeddah in 1050 C.E.:

"Jiddah is a large city and has a strong wall on the edge of the sea. The population is 5,000. The city is situated to the north of the sea, has good bazaars, and the qibla of the Friday mosque faces east. Outside the city there are no buildings except a mosque known as the mosque of the Prophet of God. The city has two gates, one toward the east and Makkah and the other toward the west and the sea."

At this time pilgrimage was performed almost exclusively by overland routes that did not pass through Jeddah. Nevertheless, during the two centuries of Crusaders

presence in the region, the desert road from Egypt, via Suez, Aqaba, and the shore of the Red Sea, was unsafe. Thus, pilgrims were obliged to ascend along the Nile, then reached the port of Aydhab and, from there, sailed to Jeddah. Ibn Jubayr, who travelled during this period, made the crossing between Aydhab and Jeddah by *dhow* (traditional gulf boat) in the heart of a storm. He described the city as follows:

"Most of the houses here are made of reed. There are also inns of stone and mud with palm-frond lean-tos serving as upper chambers, beneath which people sleep at night to escape the heat. We stayed in one of these apartments on the rooftop. The many ancient remains in town attest to its great age. Traces of prehistoric walls still rise around it, and there is one place with an old and lofty dome which is said to mark the house of the prophet Eve, humanity's mother."

When Baybars completed the destruction of the last Crusader state, in the 13th century, the road became safe again. It is also at this time that Baybars began to send the *mahmal* to the Hijaz. Like the Fatimids before, Mamluk rulers imposed their sovereignty over the Hijaz, legitimized by the importance of Egypt in the supply of the region. Because of the mamluk policy — and the consistent view of Islamic law — that pilgrims should not be taxed, *sharif-s* of Makkah turned to their only other source of income: exacting dues from the merchants of Jeddah. The *sharif-s* levied especially 10 percent of the contents of all Indian ships casting anchor in Jeddah harbor.



Ph.71: Makkah gate – Historic photo Jeddah Municipality, s.d.

The extortions suffered by the merchant mariners finally caused them to avoid this harbor in 1395. Accordingly, in 1425, the Egyptian sovereign began to collect the dues for himself and an agreement was reached with the *sharif*-s concerning how to share them. Thus, at least during the interval of the arrival of the Indian merchantmen, one of the Sultan's customs officials was in charge in Jeddah. In 1427, the harbor was enlarged, new docks were built and the governor of Jeddah was raised in rank to equal the rulers of Alexandria and Tripoli. This policy soon obtained its desired effect: Indian merchantmen increasingly bypassed Aden and sailed directly to Jeddah. At first there were fourteen ships calling annually at Jiddah, but in 1580, according to the Italian visitor Ludovico di Varthema, there were already forty to fifty great ships per year with spices and other expensive goods.

After the 1425-27 new rules, the Mamluk state exercised a monopoly over the spice trade, and notably on pepper. The Sultan himself bought all the pepper brought to Jeddah to re-sale it in Egypt. Syrians, Franks, and others were now forced to buy not from the supplier, but from the Sultan himself and at his price. All of this redirection worked greatly to the profit of Jeddah; the value of goods passing through Jeddah has been estimated to one/ two million dinars annually.

The fifteenth century was also a period of islamization in India and Southeast Asia, bringing an increase in the number of pilgrims coming from this region. Unfortunately, almost no historical documents are available concerning the

networks and means of transportation for Makkah pilgrims from Southeast Asia before the 19th century. But if we consider that Islam had been brought to Southeast Asia mainly by way of trading networks in the Indian Ocean, it seems reasonable to assume that pilgrimage to Makkah from Southeast Asia in the pre-modern period was also conducted as part of the Indian Ocean trading network. *Hajj* from Mughal India during the 16th-18th centuries, which is also closely linked to trade, is best known. It began to develop at the time of onset of new players in the region: the Ottomans and the Portuguese.

Modern pilgrimage (16th-18th centuries)

The discovery of the route around the Cape of Good Hope in 1498 entailed the rise of the Portuguese power and their penetration into the Indian Ocean. Portuguese colonization of the West coast of India, and their hold over the major ports and trade stations, set an end to the Muslim pepper trade monopoly.

Few years later, the Ottomans overthrew the Mamluks. In the early sixteenth century, important Islamic dynasties took over power in both India and Persia, and all three empires saw it as their duty to make it possible for as many as possible of their subjects to make the journey to Makkah. If the bulk of Persian and Ottoman Muslims went on pilgrimage via camel caravans and overland routes, Indian pilgrims travelled by sea and landed at Jeddah. There is some evidence that Southeast Asian pilgrims from the Malay world

Fig.58: Handwritten record of pilgrims entering Jeddah by boat – late 19th c.



Ph.72: Aerial view of Jeddah circled by the city walls – Historic photo Jeddah Municipality, s.d.

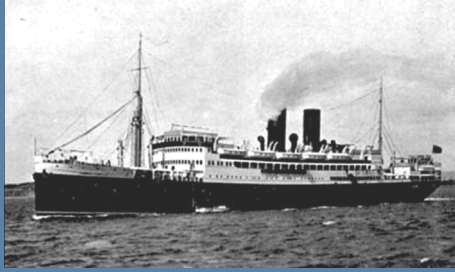


often travelled via Surat, the main Indian port of departure, or other Indian ports. The term “Indian pilgrims”, therefore, includes also the pilgrims from the Malay world that cannot be counted separately from those who coming from India. During the modern period, Islam was expanding vigorously in Southeast Asia and India. At this time, several Indian rulers, the king and top nobles, sent one or more ship each year to the Red Sea specifically to carry pilgrims, through rich cargoes were also on board. The biggest boats could carry up to 1,000 *hajji*-s. There were six of these huge state-sponsored ships going to the Red Sea and Jeddah every year, each carrying 1,000 pilgrims for a total of 6,000 pilgrims per year. About 5,000 other pilgrims travelled by smaller ships, while others certainly came from places from where we have no data, like Malabar, Coromandel and Bengal. Thus, it is safe to assume that some 10,000 to 15,000 Indian and Malay pilgrims landed in Jeddah every year for the *hajj* during the modern period.

Nevertheless, travel by sea was made difficult by the presence of the Portuguese in the Indian Ocean. In order to avoid an attack, most ships travelling from India to the Red Sea in the sixteenth century did have to carry a Portuguese cartaz or pass. Sometimes, like in 1541, the Portuguese mounted expeditions aiming to block the pilgrimage. Afterwards, even if Portuguese still forbade access to Arab and Turkish boats in the Indian Ocean, they treated rather differently the local Indian Muslims. These latter were allowed to trade, under strict conditions, but were forbidden to carry and sell spices. Therefore, though the Portuguese kept the monopoly of the spice trade, they nevertheless

allowed the passage of pilgrims in commercial vessels. In the 1570s, treaties were signed between the Portuguese Estado da India and the Mughal ruler, Jalal al-Din Muhammad Akbar, as well as the Sultans of Bijapur, permitting ships based in Surat and Dabhol to sail to the Red Sea and Jeddah, ostensibly for the *hajj*, but also to keep alive the lucrative trade between the Indian west coast and Ottoman domains. In turn, Surat’s merchants favoured ships carrying pilgrims for their trade because they were considered to be more secure and less likely to be seized by pirates.

This seaborne trade remained totally dependant on the monsoon winds. To take advantage of favourable winds, ships from Surat and Gujarat began their voyage in March and were back at the end of September. So even if *hajj* is based on the lunar calendar, Indian pilgrims depended to the solar calendar — which defines the monsoon season — for coming to the Hijaz. Thus, unlike the merchants who returned to India after unloading their cargoes in Jeddah — goods that were mostly transhipped there to Suez or carried by overland caravans to the Middle East and the Mediterranean — the pilgrims had to stay in Jeddah, waiting for the date of the pilgrimage. According to the calendar, they could stay several months in town, sometimes almost one year. They could pass away the time by travelling in the Hijaz, by visiting Madinah, or by spending time in Makkah doing *‘umra*, studying, or visiting the holy places. Nevertheless, some were destitute and depended on the charity of their coreligionists for living in Jeddah.



Ph.73 & 74: Pilgrims reaching Jeddah by boat – M. Comillas, s.d.

Fig.59: Pilgrims in Jeddah – postcard, early 20th c.



African pilgrims also came to the Hijaz by sea, using the local dhows, but they were less dependant on the seasonal winds than the Indian pilgrims and could spend less time on site. In the 17th century, and even more during the 18th century, when Dutch and British merchants took over the role of the Portuguese in the Indian Ocean trade and developed the Cape Route, the commercial role of Jeddah began to decrease, though it was ultimately rescued by the transformations of the pilgrimage networks in the 19th century.

The 19th century evolution

By 1800, the Islamic world, and indeed Asia in general, was being incorporated into a world system centred on, and dominated by, a capitalist Western Europe. The first factor that dramatically changed the pilgrimage was the extension of steam navigation. In 1837, a regular line of steamers was established between Suez and Bombay. The following year, Britain occupied Aden establishing an important step on the route to India. In the Indian Ocean, British and Dutch steamships started to replace the Arab traders's sailboats and the ships chartered by the Mughal rulers and nobles traditionally transporting pilgrims from Southeast Asia and India. Pilgrims had no longer to wait in Jeddah for the arrival of the summer monsoon and its favourable winds for their trip back. Pilgrims from North Africa abandoned the long overland route to Cairo, where they joined the Egyptian caravan. They began to board on British regular ships liaising between the metropolis and the colonial possessions in Asia,

and reached Jeddah via Suez. In turn, the Ottoman Sultan granted a concession to a company flying the Ottoman flag that acquired the right to serve the ports of the Red Sea, Yemen and the Persian Gulf. In 1869, the opening of the Suez Canal further increased the pilgrim traffic by steamships and, in turn, the importance of Jeddah as port of arrival. If pilgrims arriving by sea were about 20,000 in the first half of the 19th century, they were between 40,000 and 60,000 from the 1860s to the very beginning of the 20th century. In 1895, 85 vessels landed pilgrims in Jeddah, and they became 159 in 1905. Even the Egyptian *mahmal* travelled by sea from the 1880s onwards, and was greeted by a special ceremony in Jeddah, while the Syrian *mahmal* continued to travel by land until the establishment of the Hijaz railway; but it was no more than a symbolic caravan with a small escort.

The second factor that changed the organization of the pilgrimage was the extension of the colonial powers. At the end of the 19th century, almost all Muslim populations had fallen under colonial control, with the exception of the Arab provinces of the Ottoman Empire. Each colonial power defined its own policy regarding the pilgrimage. During the 18th century, the Dutch East India Company was very suspicious of the pilgrimage, which was suspected to encourage the movements of resistance to colonization in Indonesia. Afterwards, the Dutch colonial rule accepted the principle of religious freedom, but continued to closely supervise the pilgrimage of its Muslim subjects. In 1825, it imposed the acquisition of a special, heavily taxed, passport for the pilgrimage, and then, in 1859, it imposed the

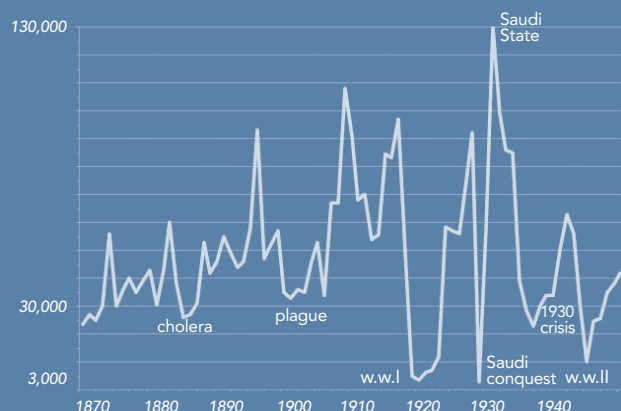
Fig. 60: Algerian travel company – colour poster, 1940



Ph. 75: Zamzam and Kawsar paquebots at quay in Jeddah – 1940



Fig. 61: Graph of pilgrims in Jeddah 1868-1945 – S. Chiffolleau, 2012



obligation for the pilgrims to buy a return ticket and to prove that they had the means to travel and to support their families during their absence. Javanese pilgrims were the most numerous foreign group during the pilgrimage; they had the reputation of being the best organized group and there was almost no destitute among them.

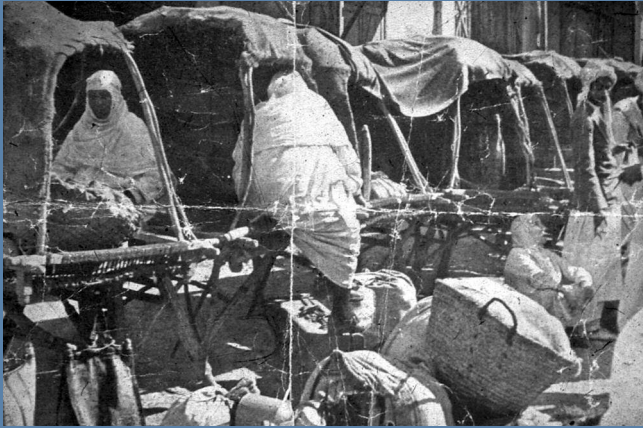
For its part, the Anglo-Indian government guaranteed the non-interference of the colonial authorities in religious matters and refused to impose restrictions on the freedom of pilgrimage, fearing the reaction of the Muslim community. Indian pilgrims could embark for the Hijaz without passport or travel document, and they were not required to have a return ticket. Thereby, a lot of destitute Indian pilgrims remained in Jeddah after the pilgrimage, living on charity. They were unable to return home without the help of the British Consulate.

At first, French colonial rule in Algeria sought to control the pilgrimage by imposing a passport in 1846. But soon it began to fear the danger of a “pan-Islamist contamination” for its Muslim subjects and often tried to prohibit the pilgrimage, officially for health reasons but in fact for political reasons. From 1880 to 1914, during which 35 pilgrimages took place, the French authorities issued 23 prohibitions applied to their Algerian and Tunisian subjects. Nevertheless, many pilgrims from North Africa continued to come illegally to the Hijaz.

Because of the involvement of colonial powers in the organization of the pilgrimage, British and French consuls, who were established in Jeddah since the 1830s for political

and commercial intelligence, became more and more concerned by pilgrimage matters. In order to control their colonial subjects, the Netherlands too established a consulate in Jeddah in 1872, followed by Russia and Austria at the end of the century, and at last by Italy just before World War I. Indeed, Jeddah was the last place where foreigners and non-Muslim people could stay before entering the sacred territory. A major concern of the foreign consuls was the sanitary state of the Hedjaz during the pilgrimage.

The third factor which changed the pilgrimage, and hence the role of Jeddah, during the 19th century, was the involvement of the international community in health matters. In 1865, a terrible cholera epidemic broke out in Makkah during the pilgrimage (the cradle of the disease was India) and then spread throughout the world with the returning pilgrims. The speed of contamination was accelerated by the new transportation by steamships. In 1866, an international sanitary conference met in Istanbul with European and Ottoman delegates. This meeting established a special sanitary regime for the pilgrimage, which was integrated into the international law in 1892 and remained in force, with some alleviation, until 1957. In order to control the sanitary state of the pilgrims coming from India and Southeast Asia, a big quarantine station was established in Kamaran, at the entrance of the Red Sea. After the pilgrimage, pilgrims leaving via Egypt and the Mediterranean were controlled in another huge lazaretto in Tor, in the southern part of the Sinai Peninsula. This mechanism was completed by a secondary quarantine



Ph. 76, 77 & 78: Caravans to Makkah – Historic photo, s.d.



station established in the islands of Abou Saad and Wasta, in the inner anchorage south of the port of Jeddah, and by an Ottoman sanitary commission based in Jeddah, which was responsible for monitoring the health of pilgrims on their arrival.

The city and the pilgrimage

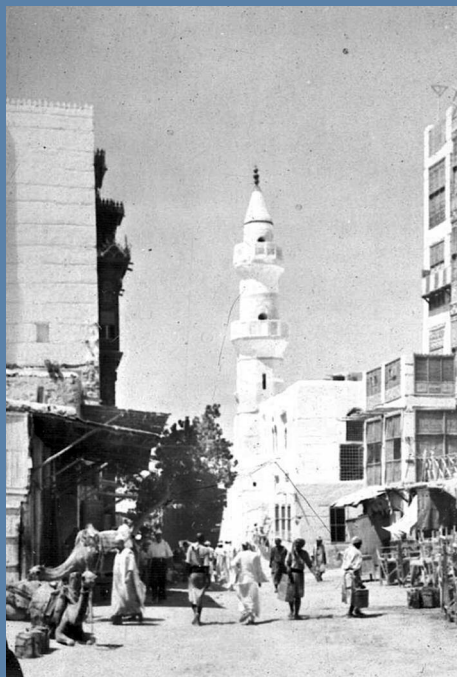
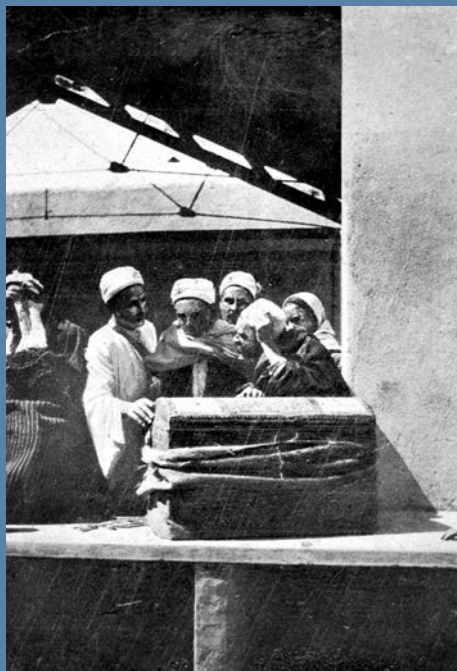
From the 1860s onward, Jeddah became the key point where colonial powers, European consuls, Ottoman and Hijazi rulers and sanitary teams worked together to organize the pilgrimage. The increasing arrivals by sea during the 19th century, and the new functions connected with the pilgrimage, changed the face of the city. In 1867-69, stagnant pools were drained, new markets were built, and cisterns were cleaned. In the 1880s, the large structures in Jeddah included the government customs house, quarantine facilities, post office, police stations, a small municipal hospital near the Makkah gate, barracks, and the governor's office. There were also two caravanserais, five large mosques and thirty smaller, and only one pharmacy and one hammam. The big mansions of the foreign consulates, of the steamships companies, and the bank branches, were built in the Syrian quarter, in the north and north-west parts of the city, where Jeddawi notables were also established, while the other quarters of the city housed the inhabitants and the pilgrims passing through.

During 8 or 9 months in the year — because some pilgrims came early and some others left late — Jeddah had a

continuously varying and growing population. At the pick of the pilgrimage season, which lasted about four months, the “pilgrim” population even exceeded the number of the city's inhabitants.

Few days before the beginning of the ritual, pilgrims prepared to leave for Makkah. The route between Jeddah and the Holy City was only performed by caravan until 1927, when Ibn Saud has authorized transport by car. The start was in an open area behind the Makkah gate. Camels raised by Hijazi tribes were brought in this place to be rented to the pilgrims. The pilgrims went by groups led by guides for a two-night journey, with a break halfway in Haddah. The wealthy pilgrims rented camels for themselves and/or their luggage, others rented donkeys but many pilgrims made the journey on foot.

After the pilgrimage, pilgrims returned by the same way, or after an additional travel to Madinah. In this case, pilgrims could also leave from Yanbu. After the end of the ceremonies, the pilgrims, most of whom have spent all their money, tried to leave as quickly as possible. Steamships were waiting in the harbour, and pilgrims reached them by small wooden boats called *sambouk*-s. Those, especially Indian pilgrims, who had no return ticket had first to buy it from navigation companies. Only the very poor remained in Jeddah, until their consulate achieved to embark them. Afterwards, Jeddah was again a quiet town for few weeks, before the return of a new pilgrimage season.



Ph.79 & 80: Pilgrims
in Jeddah – Historic
photo, s.d.

Everyday life in Jeddah in the late 19th century

Sources from the second half of the 19th century present a vivid image of the impact of the *Hajj* on the city: the pilgrimage season began in Jeddah with the arrival of the first ship loaded of pilgrims, usually coming from Java. On the occasion of the pilgrimage, many Javanese pilgrims spent several months in the Hijaz, especially for studying religious matters. Approaching the date of the pilgrimage, steamships were more numerous to arrive. Due to the presence of coral reefs, they had to anchor two or three miles away from the coast. In the 1870s, after the establishment of the Ottoman sanitary commission in Jeddah, ships were first visited by a doctor who monitored the sanitary state of the ship and the health of the pilgrims. Those who appeared in poor health were sent to the hospital or to the Abou Saad quarantine station. It was also during this inspection that an administrative officer established the statistics of arrivals. After the sanitary and port authorities had given permission for landing, a multitude of local *sambouk*-s came to lead pilgrims to the coast. They were unloaded at the quarantine pier (insert picture of the Quarantine pier), where they had to pay the health tax, then they went through customs where they paid a fee for their luggage. Poor pilgrims were exempt from taxes. A large number of porters, most of them Africans, who lived permanently in the Takhruri village, outside the wall of the city, beyond the southern gate, carried those baggage.

When a ship entered the harbour of Jeddah, her arrival was announced throughout the city by criers. Depending on the

nationality of the landing pilgrims, some agents (*wakil*) of the *mutawwafin* gathered on the port. *Mutawwafin* were the pilgrims guides who lived in Makkah. They accompanied and helped them during rituals, reading the required prayers for example. They had agents or representatives in Jeddah to organize the stay of pilgrims in the coastal city and their travel to Makkah. Each *mutawwif* and his agent were specialized in one nationality. The arriving pilgrim was supposed to know the name of his *mutawwif* and he was soon supported by his Jeddawi agent.

The *wakil* could offer to the richer pilgrims renting rooms in the houses of Jeddah. At the time of the World War I, there were about 200 houses in Jeddah which accommodated pilgrims. A quarter of these houses were known as *wakala*-s and were vacant except in the pilgrim season, where they were rented out to *mutawwifin* or *wakil* for the sole purpose of housing pilgrim. The *wakala*-s were mostly situated in the Yemen quarter of the town and could take in about 10,000 pilgrims. They were at this time the property of the sherif of Makkah, of members of his family, or of other wealthy merchants in the Hijaz. The largest of them was owned by Sharif Hussein himself and could accommodate up to 2,000 pilgrims. The nominal price for the pilgrim accommodation was fixed first by the Ottoman government, then by Sharif Hussein and at last by the Saudi government. Furthermore, nearly all the large private houses facing the harbour and many in the Yemen quarter were built with spare rooms for lodgers, and the tenants endeavoured to obtain the whole of the yearly rent in the few weeks of the pilgrim season. In addition to these houses there were several free houses



Ph. 81 & 82: Arrival of pilgrims by "Misir Airlines" plane (Egypt Air) – 1936

called *ribat*-s which were maintained as *waqf*. In the Yemen quarter, there were three *ribat*-s for Bukharis and two for Indians.

Nevertheless, the bulk of the pilgrims was too poor for renting room, and there was anyway not enough room for everyone. Thus, thousands pilgrims settled throughout the city, and also outside, beyond the walls. Some lived in tents brought with them or more often rented to the *wakil*. Other settled on the floor, with a mat or a carpet. Thus, pilgrims occupied all empty spaces in the city, roads, squares, coffee shops and probably rooftops.

Many destitute Indian pilgrims remained in Jeddah after the pilgrimage, living on charity, and were unable to return home without the help of the British Consulate.

During their stay in Jeddah, French and Dutch pilgrims had to stamp their passport to their consulates. Many pilgrims carried out exchange transactions in the banks or obtained some money with bills of exchange. Notables and ulamas were received by Jeddawi scholars. Many pilgrims visited the tomb of Eve, situated 7 km away from the city. All awaited the day of departure for Makkah.

Markets were as far as possible well supplied because pilgrims made their provisions there for the journey to Makkah. During the pilgrimage season, seventy to eighty sheep were slaughtered per day for meat. Nevertheless, prices doubled and shortages frequently occurred. In case of drought, the situation was very difficult. One of the main problems of the city was water supplies. Rainwater collected

in private tanks was sold at high prices. In 1912, the municipality established a seawater condenser. In general, municipal authorities and the sanitary inspector lacked money and it was very difficult to maintain cleanliness in the city. Municipal and medical services remained understaffed, overworked, and poorly housed, the situation was often very difficult especially during the frequent outbreaks of cholera or plague, which occurred until 1918.

Towards a new era: from steamships to planes

During the second half of the 1920s, and even more during the 1930s, the organization of the pilgrimage profoundly changed once more. After a particularly difficult period under Sharif Hussein rule, during which the security of the pilgrimage was not properly assured, Ibn Saud takeover opened a new era for the pilgrimage. The King of Saudi Arabia undertook to improve the conditions of pilgrimage, particularly in health matters, but also in housing and security. It was also during the 1930s that the aircraft was used for the first time for transporting pilgrims. The first plane carrying pilgrims, coming from Egypt, landed in Jeddah in 1936. Then, due to the naval blockade, aircrafts were used during the war to carry some pilgrims, including those from North Africa. Air traffic became more important in the 1950s. The construction of the airport in 1956, and later the establishment of the new Hajj Terminal in Jeddah in 1981, reinforced and renewed the status of Jeddah as the main arrival point for pilgrims to Makkah.

MODERN DEVELOPMENT

Jeddah from 1948 to 2008: 60 years of growth

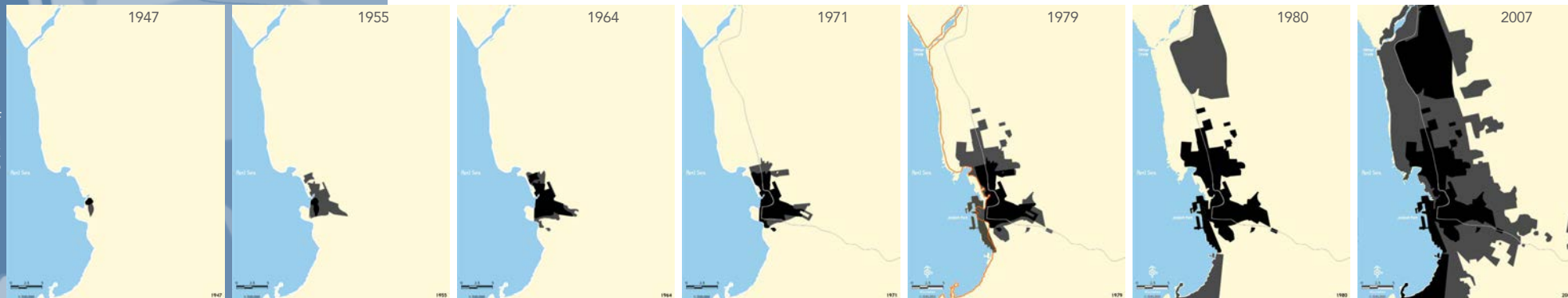
In 1946, the year following the end of the Second World War, Jeddah began to experience the benefits of Saudi oil exports. In 1947, the old city walls were demolished, preparing the city for its first phase of expansion.

In the following eight years, from 1948 to 1956, Jeddah experienced a remarkable growth rate. A large population increase characterized this period, supported by unrestrained investments in roads, installations and houses made possible by the first oil boom. During this period, the city grew by ten times its size, from 300 to 3,300 hectares. By 1956, the Khozam Palace, the Quarantine Hospital, the petrol refinery and the Airport were completed or well under way. The construction and operation of these facilities, the enormous residential growth, and their multiplier effect on the urban economy, generated a great volume of employment.

Between 1956 and 1964, the city faced its first static period, due to downturn in value of oil and a slower economic growth. The frequent economic crises limited the rapid growth of the city, though in the same time, the harbour was extended and modernised. King Faisal Street was completed and considerable building operations took place in the city centre. Uncontrolled and unplanned squatter settlements grew on the southern outskirts of the city.

From 1964 to 1971, improved economic conditions lead to city area growing by 50 percent, with the majority of growth (95%) concentrated to the north. In 1971, the population was estimated to be 350,000. During these two decades, the city growth, limited southwards by the salt marshes, was expanding northwards along the coastline, and eastwards inland restricted only by the mountains of the Hijaz that form a backdrop to the city. Following the route of the Madinah Road, which has become Jeddah's main artery, the city first spread into Baghdadiyah, then on to Shariafiah, where can still be seen some of the early houses of the Royal

Fig.62: Growth of Jeddah urban area 1947-2007– RC Heritage, 2009



Family. In the process, Bani Malik was swallowed up along with Ruwais, no longer a coastal fishing community but inland, due to reclamation from the sea.

At the point where the Madinah Road intersects with Palestine Street, expansion halted for a while... until 1973, when oil prices quadrupled and the big boom began. In 1976, Jeddah Islamic Port is established, altering Jeddah coastline and the relationship between the historic city, the coast and the city center. By the end of the 1970s, the population was estimated to be close to one million.

In 1981, King Abdullaziz International Airport (KAIA) opens, including a brand new Hajj terminal. The airport now covers an area of some 1,770 ha, North of Makkah road.

In the past 20 years, the city received a continuous expansion boost, reaching today 1,000 square kilometers and 3.5 million inhabitants.

Monitoring the expansion for the next two decades: Jeddah Strategic Plan

In 2005, the Municipality of Jeddah launched a comprehensive study to provide a vision and framework for Jeddah's future growth and development, taking into account the revitalisation of historic Jeddah. Since April 2009, the Strategic Plan for Jeddah is under review by Jeddah Authorities, to be finalized and approved by the end of the year. It outlines overarching objectives and initiatives that will guide decision making in matters such as land-use

planning and policy making, infrastructure planning, investment, governance and management, and the provision of civic facilities.

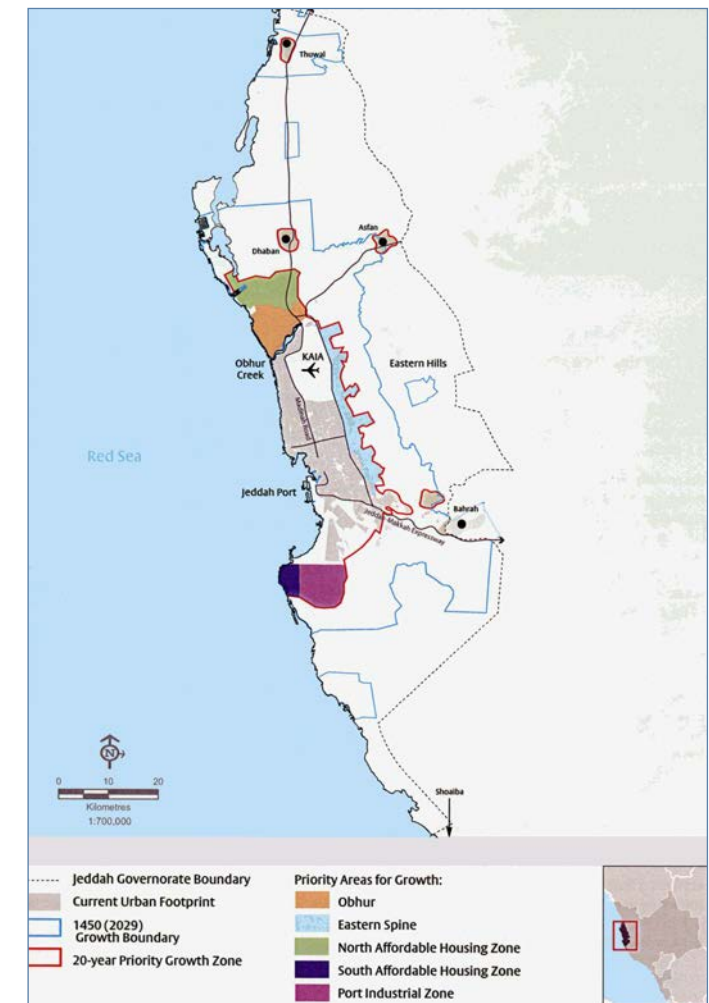


Fig. 63: Jeddah Strategic Plan – Happold Consulting, 2009